
Imprimatur.

Guil. Jane, R. P. D.
Hen. Episc. Lond. à
sacris domesticis.

Jan. 20. 1678.

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THE
LEGACY
OF THE

Right Reverend Father in GOD,
HERBERT Lord Bishop of *Hereford* :
To his D I O C E S S .

OR, A SHORT
Determination of all Controversies
We have with the
P A P I S T S,
By Gods Holy word.

The Second Impression Corrected, with Additions by the Author.

J O H N xvij. 17. *Thy Word is Truth.*

L O N D O N,
Printed for *Charles Harper*; at the *Flower-de-Luce*, over against
S. *Dunstons Church* in *Fleetstreet*. 1679.

THE
LEGACY

OF THE

Right Reverend Father in God

HERBERT, Lord Bishop of Exeter

To his Diocese

Determination of all Courts

in the

Diocese of Exeter

1840

Printed by J. W. Smith

London

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*To all within my Diocess, especially those of the
City of HEREFORD.*

Dearly Beloved in the Lord,

TIS now a year and half since in my Cathedral I told you my sad apprehensions of Popish Designs, to destroy both Us and our Religion; for though no particular discovery could then be made, yet the discourse and actings of several Papists in these parts did plainly shew they were then preparing that which is now discovered: for they were then providing Horse and Arms, they posted about day and night, they threatned many that they must ere long turn or burn, and some told their Friends, that if it came to cutting of throats they should be saved; which made it evident that not onely they had some bloody Design, but thought themselves also sure to effect it. Whereupon I besought you to arm your selves for the Day of Trial, and

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preached a Sermon to that effect: and afterwards the better to strengthen you against the incursion of Popish Superstitious Doctrines, I preached several Sermons how you were to stick close to the Scriptures, Gods Holy Word, which was our only Rule of Faith, and not knowing what kind of Pastor you might have after my death, whether a Protestant Pastor not well versed in such matters, or a Popish Pastor wholly devoted to them; I resolved at my decease to leave you these Sermons as a Legacy: for my great age of seventy five years past assuring me, according to 2 Pet. 1. 14, 15. *That shortly I must put off this my Tabernacle*, I will endeavour that you may be able after my decease to have these things always in ~~my~~ remembrance. But now I have a new and farther reason to hasten this my Legacy to you, because I hear my bloody Enemies the Jesuitical Priests are resolved as soon as they can find opportunity, to hasten

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hasten my death. This hath made me speed these Sermons to the Press, lest I and they fall into their hands who will give the same speedy end to both. And the truth of what I now deliver to you, I trust, by Gods assisting Grace, to seal with my bloud, if he call me to it; for then I know he will enable me for it. And though I am a weak carnal Worm, of my self not able to do any thing, yet by Gods powerful Grace I may, and I hope I shall be enabled to do all things: for he hath said, *I will never leave thee nor forsake thee.* And therefore I most humbly and most readily commit the keeping of my Soul to him in well-doing, as unto a faithful Creator: His will be done.
Amen.

TO

To the Christian Reader.

THere being so many Books of our Controversies with the Papists, both learned and unlearned, already printed, this may seem both useless and vain, yet I hope it may prove otherwise; because, I humbly conceive, you may find some useful things here not uttered before, and if but one, yet considering the great concern of the matter in hand, our right faith and our salvation thereon depending, no conscientious man will repent the spending five or six hours time (in that short space the whole may be perused) in the pursuit of it: and I heartily wish more hours were not spent in things as useless sometimes even by good and learned men. But put the case there be not one good thing here, but what hath formerly been better set forth, yet this little Book may be useful: Experience shews man to be so affected with novelty, as soon to grow weary of the best things, and for variety take up worse: and so this meaner Discourse may have better effect by being new. And if I may any way contribute to the establishing my Diocess and others in the true primitive Catholick Religion, I shall not repent my labour, though you do yours.

Considering with my self that the greater part of men are illiterate, and can reap but little benefit by learned Treatises; and of the more literate, some not so zealous in Religion as willingly to spend much time in the search of truth, I resolved on such a plain and compendious way as might satisfie and settle the greater part of men, not troubling their heads with
many,

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many (or scarce any) quotations out of several Authors, which (pardon me if I say) can be useful but to very few men. For such small scantlings as are there set down can give little or no assurance of the sence of the Author. We see that Christian Writers taking here and there pieces of heathen Virgil, make him speak Christianity : so taking small parcels of any Orthodox Father, you may make him speak Popery. Wherefore such short quotations can serve only as Indexes to guide men to the Tracts from whence they are taken : and before you can have the clear meaning of the Author, you must observe the main business in hand, and the scope he drives at ; you must also know his usual way of expression, whether allegorical or plain literal, rhetorical or concise, with several other circumstances ; and it will be often necessary to compare one place with another of the same Author : all which not one man of a thousand hath ability, leisure and will to perform ; and be that hath and doth so, yet after all his labour, he hath but human assurance in a matter of his salvation, which is no better than a bank of sand to build his eternal ill or welfare on ; which sure no wise man will do, but only on that Rock Christ Jesus and his Holy Gospel : hold fast to that, and be sure to observe our Saviours way of encountering the Devil and his deluding ministers with a Scriptum est, thus and thus it is written, you will be sure to drive them away and overcome them. But if you once quit the Word of God, and hearken to the doctrines of men, your unstable heart, like a wave of the sea, will be tossed to and fro with diversity of doctrines : For you will find one Father say this, another that, yet the same Father say diversly in divers places. S. Austin

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wrote a whole Tract of Recantations, with great piety and ingenuity, acknowledging his former Errors; had he died before he wrote those Recantations, then all those Errors, by the rule of the Papists, had past with great Authority for Truths. I heartily wish the other great Doctors of the Church had seriously reviewed in their riper Age what they wrote in their Youth, as S. Austin did: doubtless some of them would have found things to recant as well as he. Whoever hath a mind to see more of this, let him read Daillee of the true Use of the Fathers: but by this and the following discourses you will find the doctrine of man is no sure ground to build your Faith and Salvation on, but only on the Word of God. Moreover, were the Doctrines of the Fathers of far more Authority, yet among their Writings there are many spurious Books feisted in by idle Monks, who were the common transcribers of the Fathers Works before Printing. Bellarmine the great Champion of the Papists doth acknowledge this, and hath written a Book to distinguish the true from the false, yet hath reserved some in his Catalogue for true (making for their Doctrines) as spurious as those he hath cast out.

You see then 'tis very difficult to know which are the genuine Books of the Fathers; and when you know that, 'tis as difficult to know what is the clear sence of their Writings, and thirdly, to know which are their Orthodox Opinions, which their Errors, (for there is no learned Papist but will acknowledge they had Errors) and after all this we have no warrant to build our Faith and Salvation on their Doctrine. Wherefore to save all men this great labour both needless and fruitless, I resolved on this short, easie, plain way to prove, That

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in the Scripture alone without any other Book in the world, we have clear, full, and compleat instruction for matters of belief and practice, in sum, all things necessary for our salvation in Scripture, and that there is no need to consult any other Book but the Bible alone for all. And Secondly, I do here further prove, that it is both dangerous and impious to affirm the Scriptures are not compleat in themselves for our Salvation. And Thirdly, that 'tis both irreligious and idolatrous to believe in any man, or assembly of men in matters of Salvation: which saves all men the labour of looking farther than the Bible for it.

And because the Papists pretend Scripture (which we acknowledge to be our Rule of Faith) for some of their Opinions differing from us, I have here (I hope fully) Explained and Answered those Scriptures, especially what they pretend for Transubstantiation and Corporal Presence of our Saviour Christ in the Lords Supper: which I shall add at the end in a short Tract by it self, because it is not at all contained in that Text whereon my three Sermons depend.

And thus I hope this little Book (if not confuted) subservient to Scripture, may without any other, satisfy and settle any one in all the Controversies we have with the Papists: First, by having proved we are not to believe any thing with divine Faith, but what is plainly contained in Scripture: Secondly, by having Answered what they pretend from Scripture: Thirdly, because for all other differences with us they have no Scripture. Now if any Papist can confute me in any one of these material principal things, I shall heartily thank him, and promise in the word of a Christian, I shall readily

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acknowledge my Error, and embrace his Truth : But if he only cavil, or scurrilously scoff at trivial things (as some to their own shame and reproach have formerly done) I shall thank them also for this, for thereby they prove their own Errors and confirm my Truths.

I have this one thing more only to trouble the Reader with : The first of my three Sermons on that Text Search the Scriptures, was Preacht in September, 1677, and in June 1678. comes out a little Book to the same intent of that Sermon expressing several things in it, and in the very same manner, by what means I know not, but this I and many others know, that my Sermon was preached almost a year before that Book came forth, and therefore I could not have them from that Author, called, The same Author that wrote the whole Duty of Man, who it seems must countenance Books to the worlds end. However, I thought it fit to Print that Sermon with the other two, first because it contains several things not in that Book, and secondly, the other two would be very defective without it.

And now, good Reader, I beg your favourable Censure if you find any small Mistakes or Errors : for you know, and I confess, being a man I may err, humanum est errare, sed in errore perseverare belluinum est, therefore I abhor it. I conclude all with my Prayers for you, and begging your Prayers for me, that God in his great mercy by the light of his holy Word and holy Spirit would guide us all into all saving truth. And to his Divine Majesty, from whom cometh every good and perfect gift, be ascribed, as is most due, all Honour and Glory for ever and ever. Amen.

A S E R M O N

On JOHN V. *Ver. 39.*

Search the Scriptures, for in them ye think ye have Eternal Life.

WHEN I last appeared here, my business was to arm you with Christian Courage and firm resolution to fight manfully the good fight of Faith, with full assurance of a glorious reward from the sure hand of our most gracious God, who never fails to reward those that seek and serve him. And this our fight must be, not with the arm of flesh and sword of steel, which is often subdued and broken by a stronger, but with the power of the Word and Sword of the Spirit, which no power upon earth or under the earth can subdue, because he that is with us is stronger than all that are against us. Now for the present, I shall endeavour to shew you what we are to fight for. And this we learn from the Apostle S. Jude, who commands us to *contend for the faith once deliver'd to the Saints*, once for all; the faith which was delivered by our Saviour and his Apostles, once to remain to all future Generations for the Salvation of all Mankind. Which Faith is contained in the Holy Scriptures, and written there for our Learning, as the Scripture it self tells us. *Search therefore the Scriptures for it, for in them ye have Eternal Life.*

In these words we have two things set forth unto us, First,

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A Command; Secondly, The Reason of the Command. The Command, to *Search the Scriptures*; then the Reason of this Command, *for in the Scriptures we have Eternal Life*.

Both these things are so plain in themselves, that they need no explication. But the perverse wits of evil men, who can find *nodum in scirpo*, have invented some difficulties in them to excuse their pernicious practices clean contrary to them. The Governours of the *Romish* Church guilty of such practices, have invented these difficulties. For they having many things in their Church Devotions quite contrary to Scripture, (as I shall shew you, e're this business be ended) find it necessary to shut up the Scripture from the Laity, who would not so blindly be seduced into them, had they the light of Holy Scripture to discover the grossness of them. And therefore, First, They will have it, that this command of our Saviour to *Search the Scriptures* belongs only to the Clergy, and they are to teach the people out of them. Secondly, as to the reason of the Command, That *in them we have Eternal Life*, the *Romists* add, that you must take along with you the explication of the Church, and such other additions as the Church shall propose; for the Church (say they) is guided by the same Holy Ghost as did guide the Apostles and Evangelists to dictate and write the Scriptures, and therefore the Doctrines of the Church are equally to be held, and as necessary to Eternal Life.

But, Beloved, these are meer juggling mists cast before the eyes of men to lead them blindfold into their superstitious gainful practices. And, God willing, I shall prove unto you that both these their assertions are groundless and false. First, I shall prove that this command of our Saviour, *Search the Scriptures*, belongs to all that are capable to understand matters of Salvation, whether Clergy or Laity, Men or Women, or even Children, and that 'tis not only lawful but pious to search into the Scriptures. Secondly, I shall prove that the belief

belief of the Scriptures alone is sufficient to Eternal Life, without any addition, and that we are not bound to believe any Doctrine the Church shall teach, but what is fully contained in Scripture, or so clearly deduced from thence, that any man of common understanding may plainly see the evidence of that deduction. And farther, I shall prove that 'tis a damnable thing for any man or Church to teach any Doctrine as necessary to Salvation, but what is so fully contained in, or so clearly deduced from Scripture, as I now mentioned. And seeing both these points are matters of Salvation, wherein all mankind, learned or unlearned, high and low, are concerned, I think it necessary to handle these matters in so plain a way as may sute with the capacity of all, even the unlearned, who are most easily seduced into error.

I begin with the first part, the command of our Saviour, *Search the Scriptures*, and to prove that this belongs to all. And for the more methodical proceeding in this business, I shall divide all sorts of men into three ranks, and shew that to search the Scriptures belongs to all three, Priests, Princes, and People. And first, for Priests there can be no doubt, The only doubt in this point is, whether they do search the Scriptures so diligently and studiously as they ought, that *S. Paul's* objection be not laid to their charge: *Thou that teachest others, teachest thou not thy self?* Wherefore I beseech you of the Clergy, that are present, to consider what a shameful and scandalous thing it is, that a poor mechanick tradesman should be more ready in quoting Scripture for his error than you for the truth: and you that should be able, as the Apostle saith, *with sound Doctrine to stop the mouths of all gainsayers*, such weak silly gainsayers should stop your mouths with corrupted Doctrine and mistaken Texts, and you not able to shew their gross mistakes: and so with the noise of Scripture-proofs they go away triumphant, confirmed in their errors, by reason of your neglect of reading the

the Scriptures, or not understanding what you do read. I beseech you consider it well, and let this brief admonition suffice without any farther enlargement on this matter.

And now I may proceed to the second sort of men that are to search the Scriptures, that is, Princes and all Magistrates : for *Deut. xvii. 18, 19, 20.* we find a command for them : *And it shall be when he sitteth upon the throne of his Kingdom, that he shall write him a copy of this Law in a book, out of that which is before the Priests the Levites. And it shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this Law and these statutes, to do them : That his heart be not lifted up above his Brethren, and that he turn not aside from the Commandment to the right hand or to the left.* This command was given hundreds of years before the Jews had any Kings, which shews great providential care and earnestness in God, that Kings should be studious in his Holy Laws. And 'tis a very pertinent note that learned *Grotius* hath on this place, That the King is to write himself a Copy of Gods Laws, which is the best way to imprint a thing in a mans memory, for when a man copies out any thing, he insists upon every word the time of writing, and so makes the deeper impression in his mind to remember it. Whereby you see that Kings are required, as well as Priests, to be very conversant in the Scriptures, to read them all the days of their life. And the reason of this is given by the Prophet *Isa. xlix.* where, speaking of the Church of Christ which was to be set up among the Gentiles, he tells the Church that *Kings should be her nursing-fathers, and Queens her nursing-mothers.* And sure Fathers and Mothers should be able to teach their Children, and not their Children teach them. From whence I might infer, that Kings should be more knowing in Scripture than Churchmen, Kings being as it were their Fathers. And so it was with King *David*, he did so meditate on the

Law

Laws of God both day and night, that he thereby became *wiser than his Teachers*; I suppose he means the Priests who taught him in his minority. But let this pass, and let us take Nursing-fathers here as Protectors onely, and Governours: yet as such they ought to be very knowing in Scripture, that they may distinguish between sound and corrupted Doctrine, for sure they are not to protect and nurse up Heresie, which they may chance to do, if they have not a right understanding of Scripture, but are led away by false and deluding Teachers, as the *Arrian* Emperours were, and so proved oppressing Tyrants over the Orthodox Church. Thus you see 'tis necessary for the Spiritual Government of the Church that Kings should observe this command of God, and have the Bible before them, and read therein all the days of their life. And 'tis very necessary also for the Civil Government of the State, as 'tis there in *Deut.* express'd, *that their hearts be not lifted up above their brethren, and that they do not multiply to themselves Wives, nor Silver, nor Gold.*

What is here said of Kings or great Persons, concerns all you that are in Authority under the King at present, or are like to be hereafter. For seeing that Kings cannot be personally present in all parts of their Dominion, they are constrained to appoint others under them to perform that which they cannot do themselves. From whence it necessarily follows that this command of God to Kings belongs to all those who act by their Authority. And as it is in the business of God-fathers and God-mothers, that inferiour persons are often substituted to perform the parts of great ones: so is it in Church-fathers and Church-mothers, and their Substitutes are to be Nursing-fathers to the Church, to countenance and protect the Orthodox Teachers. They are likewise to read daily in Gods Holy Word for the very same ends, *that their hearts also be not lifted up above their brethren; that they do not multiply to themselves Silver nor Gold*; which all in Authority

are by nature prone unto, and inferiours probably more than Kings themselves: for Kings being born to great dignity, power and revenue, are not so transported with it as persons who from a low condition are exalted unto them; commonly their minds also are exalted. And so we see on the contrary part, men who are tumbled down from dignity, power and wealth, are far more dejected with it, than those who are born and bred in low and poor estate; these are as contented and chearful in that condition, and commonly more than great ones in theirs: and just so born Princes commonly are less arrogant and less covetous, than those risen to great dignity. Now reading daily in Gods Holy Word, especially in the Gospel, doth very much abate all exorbitancy in these matters, when there we contemplate the poverty, the humiliation, the meekness, the affability of the King of eternal glory. Yet this hindered him not in shewing his Authority when it was needful: for he sharply rebuked the Vices of the Jews, and with a scourge whipt out of the Temple the Money-changers, and other Mechanicks that prophaned it. The severity of Justice mingled with Meekness and Affability in due time and place, hath a wonderful commanding authority over the hearts of all, and makes Government both beloved and feared. Besides, reading the Scriptures hath another great effect conducing very much to Government: for 'tis very powerful in operation, making great impressions of all Vertues in the minds of men; the practice whereof in the Magistrate gains him great reverence to his Authority, and is also a great inducement to the people to follow him in the way of Vertue: and then the Government will be so easie to him, as he may lead them with a twine-thread, as commonly we say, to whatsoever he pleases. Vertuous persons never resist Authority, knowing 'tis the Ordinance of God, but will rather defend it with their lives: whereas all vicious persons hate Government as a restraint to their licentious appetites, and a curb.

curb to their coverous and injurious oppressions of others, and are therefore ready on all occasions to mutiny and rebel against Authority; but then the Magistrate having by his just and vertuous proceedings possess himself of the hearts of all good men, and increased the number of them by his pious example, shall be sure to have all their hands ready to assist and protect him in the due execution of his Office. No Laws in the World can preserve Government long, without the operation of Gods Laws on the consciences of men: for when evil men have conceived and nourished up wicked designs in their hearts, their passions will be so blown up and inflamed by mutual discourse, and animating one another, and their reason so blinded by their passions, that they will venture on the most irrational and desperate attempts, and proceed to some sudden mischief, though it be to their own ruine and loss of life. But the Laws of God *principiis obstant*, give a check to the first motions of wickedness; the all-seeing eye of God, and his severe avenging hand with eternal flames strikes a terrour in the heart, and there suppresses all evil designs before they go farther, securing the Government in continual peace and safety. And thus I have shewed you the obligation that lies on Princes and all Magistrates that are under them, to be studious in reading the Scripture, and in acting according to Gods Holy Laws, considering how advantageous it will be to the ease and happiness of their Government.

There remains now to treat of the third rank of men, the People; and to shew you, that they also are included in this command of our Saviour to search the Scriptures. And this I shall prove unto you by the whole current of the Bible. I begin with the Old Testament, the Books of *Moses* and the Prophets. Did not *Moses* deliver all his Laws and Ordinances to the people, and that by Gods express command, as you may see, *Exod. xix.* and several Chapters following; where

'tis often repeated, *Call all the people. Tell the people, &c.* twenty times over and more. And so again in *Deut.* vj. 7. and again xj. 18. When *Moses* repeated unto the people all the Ordinances of God, he called all the people together, all *Israel*, and commanded them to *teach their Children all the words of the Law, and to expound to them the meaning thereof:* and farther, *that they should write them on the posts and gates of their houses, that they might have them always before their eyes; and to wear them as frontlets on their foreheads, and on their arms as bracelets, for perpetual remembrance; and to talk of them to their children when they sate in their houses, when they were in the field, and when they walked by the way.* All this you have set down at large in those Chapters mentioned. I beseech you now, can any thing be more earnestly required, more strictly commanded? And then again for the Prophets, as you will find almost in every Chapter. *Go to my people. Speak in the ears of all this people. Cry unto this people, and say, I have sent unto you all my servants the Prophets, rising up early and sending.* Sure I have said enough and enough for the Old Testament.

Now for the New, from the very beginning to the end. Were not the very first glad tidings of the Gospel declared unto the people, the meanest of the people, Shepherds, and by them to others of like condition? and when *John* the Baptist came out of the Wilderness to preach, Was it not to the people? And when Christ himself went forth, Was it not to the people, and those of the lowest degree? And he gave it unto the Disciples of *S. John* as a special sign of his being the Christ, That the poor had the Gospel preached unto them; as if it were chiefly intended to them. And accordingly *S. Paul* tells us, *1 Cor.* i. 26. *Ye see your Calling, Brethren, how that not many wise men after the flesh, not many mighty, not many noble are called.* And as our Saviour himself preached unto all, and for the most part to those of the lowest degree: so when he was to leave this World he gave the like charge to his Disciples,

That

That they should *preach the Gospel to every creature*, as you may see in the last Chapter of *S. Mark*; to every creature, that is, to every humane creature: which expression of our Saviour carries great energy, as if he had said, In the preaching of the Gospel, do not go the way of the World, and make your application to the great, to the rich, to the powerful; no, but to those of low degree, as I have done; to the poor, to the despised of the World, to every creature, ever so mean, ever so contemptible; be sure you preach it to them. Thus much for the Gospel. Then follow the Acts written to *Theophilus* one of the Laity. And so the Epistles of the Apostles. That to the *Romans* is directed to all that are at Rome, to all. That to the *Corinthians*, to all that call upon the name of the Lord Jesus, to all in every place: and so the rest. And 'tis observable, that there is no mention made of the Clergy in any of his Epistles, but in that one to the *Philippians*, where he expresses the Bishops and Deacons; and yet even there he puts them in the last place: first, to all the Saints that are at *Philippi*, and then adds, with the Bishops and Deacons: so that this Epistle is primarily directed to all the Saints.

But perchance some ignorant people may stumble at the word *Church* in some of his Epistles; as if those Epistles directed to the Church, were intended to Church-men, as we call them, meaning thereby the Clergy, the Ministers of the Church. But, Beloved, this word in the Original Greek ἐκκλησία, translated by us *Church*, doth not at all signify Church-men, but the Laity assembled together, which we properly call the Congregation of the Faithful: and so in Scripture, the Church of such a Town; the Church in such a House, that is, the Faithful, or the Saints of that Town, or in that House: those that use there to assemble together for the worship of God. But we use the word *Church* by corrupt custom promiscuously sometimes for the Congregation, sometimes for the House wherein they meet, sometimes for the body of Church-men, and so we say the Canons of the Church,

Church, that is, the Canons composed by Church-men. But *exordium* in Scripture is never so placed, but only for the Congregation of the Faithful. This is more exprelly declared Rev. ij. 1. where the Bishop is called the Angel, and the Congregation, distinct from the Minister, is called the Church: *The Angel of the Church*, that is, the Bishop, the Pastor, or chief Minister of the Congregation. And therefore S. Pauls Epistles directed to the Church of such a place, is just the same, as to the Congregation, to the Faithful, or to the Saints of such a place; which consisted of the Laity; and not onely of Men, but Women also and Children, they were likewise to read the Scriptures. And according to this he gives it as a great commendation to Timothy, that of a Child he had learned the Scriptures. And we know that this was the practice of the primitive Christian Church many Ages. For S. Hierome, one of the four eminent Doctors and Fathers of the Church, who lived 400 years after Christ, in his Epistle to Leta a Roman Matron, sets down a method for her to teach her little Girl the Scriptures, what Books she should read first, and what next: first the Book of *Psalms*, then the *Proverbs*, then *Ecclesiastes*; and after other Books named in the Old Testament, he concludes, *Ad Evangelia transeat, nunquam ea depositura de manibus. Acta Apostolorum, & Epistolas tota cordis imbibat voluntate.* Let her then pass over to the Gospels, and never let them go out of her hands. And as for the Acts of the Apostles, and the Epistles, let her apply her heart to learn them with all diligence. And S. Gregory, another of the four eminent Doctors, who was the last of them, and lived 600 years after Christ, and was Bishop of Rome, who for his great sanctity and learning, was called Gregory the Great: He in his Book of Morals written for the instruction of all, gives this Rule, *Divinas Scripturas sapius lege; imo nunquam de manibus tuis sacra lectio deponatur.* Read often the divine Scriptures; yea, rather let them never go out of your hands. And in another place
he

heretells us, *Diſtis obſcurioribus ſortes exercet, & parvulis humili ſermone blanditur.* There you will find obſcure ſayings to exerciſe ſtrong men, and lowly ſayings for little ones. Here you have the doctrine and practice of the primitive Church for many Ages. And yet the Romaniſts will moſt impudently affirm, that we are the deſerters of Antiquity, and they only follow the practice of the primitive Church. But let us return to S. Paul, who, as I have ſhewed you, directs his Epiſtles to the whole Congregation of the Faithful. And as S. Paul, to S. James, to the Twelve Tribes, who were the Faithful. So S. Peter, Ep. 1. to all the Elect: the 2. to all the Faithful. So S. John, & Jude, all written to the Faithful in general. And, I pray you, obſerve what a ſtrict charge S. Paul gives at the end of his Epiſtles to the Coloffians and the Theſſalonians; *I charge you by the Lord, that this Epiſtle be read to all the Holy Brethren, to all.* It were very ſuperfluous to add more for this buſineſs.

But notwithstanding all this, the Governours of the Roman Church ſhut up the Scripture from the people, and with very great reaſon, they teaching the people ſo many things clean contrary to Scripture. The Scripture ſeverely forbids the worſhip of Images: the Governors of the Roman Church teach the people to worſhip them. The Scripture commands exact performance of all vows made unto God: the Pope takes upon him to diſpenſe with the moſt ſolemn vows that can be made, even though the bleſſed Sacrament be received upon them. The Scripture commands obedience to Kings, and all that are in Authority: the Pope diſpenſes with all obedience and oaths made unto their Kings, and often commands them to rebel, make War, and murder them; yea, the Son to rebel againſt his own Father; as the Son of Henry IV. Emperour. The Scripture forbids marrying with many near Relations; the Pope diſpenſes with all. The Scripture commands the Service of the Church to be in the known language of the people: the Pope commands it to be

be in a language the people understand not at all. The Scripture tells us, God onely can forgive sins; the Pope says, he also can: and if you will give him largely, he will forgive you largely. The Scripture tells us, *there is but one Mediator between God and man, the man Christ Jesus*: the Roman Church teaches, there are thousands of Saints and Angels; and pray unto them and the blessed Virgin much more than to Christ or God the Father, ten *Ave Marias* for one *Pater noster*. Good reason then have the *Romanists* to add unto these contradictions of Scripture and many more, that grand iniquity of shutting up the Scripture from the people, lest they should discover these contradictions. They do wisely in their Generations.

But now that some *Protestants*, who teach none of these things, should think it fit to shut up the Scripture from the people is wonderful; and the reason they give for it is as bad as the thing: because, forsooth, ignorant people reading the Scripture, it causes them to fall into very extravagant Opinions and Heresies. How horrid a thing is it to affirm this! Really it appears no less than blasphemy against the H. Ghost; whereof our Saviour pronounced that dreadful Sentence, *That it should never be forgiven neither in this world, neither in the world to come*. For to say the reading of the Scripture causes the people to fall into Heresie, is the same in effect, as to say the Holy Ghost is the Author of sin: for I have most clearly proved unto you that the Scripture dictated by the Holy Ghost, commands all to read the Scripture. But I hope they intend no such matter as blasphemy, but think they have some colour for what they say from 2 *Pet. iij. 16.* where *S. Peter* speaks of the unlearned and unstable, wresting the Scriptures to their own destruction. But I pray you mark how *S. Peter* joins unstable with unlearned: the want of stability is the main cause of their wresting the Scriptures. For I shall shew you by and by, that they who abound in learning, yet

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wanting stability, wrest the Scriptures as well (I should say as ill) as the unlearned. But first I desire my pretending wise men to advise a little with *S. Paul, Rom. vij. 10.* where he tells us that *the Commandment which was ordained unto life, he found unto death*: did he therefore lay aside the Commandment? God forbid; the Commandment was good and holy: how then came it to pass? He tells us, *verse 8.* that *sin taking occasion by the Commandment, wrought in him all manner of concupiscence.* And again, *verse 11.* *Sin taking occasion by the Commandment, deceived him, and by it slew him.* Thus, Beloved, you see 'twas not the Commandment that wrought death in *S. Paul*, but sin, that is, concupiscence, the corruption of nature that was in him, this caused all the evil. And just so it is in our case. 'Tis not the Scripture which causes Heresies, Schisms, and Divisions amongst us. God forbid we should say so, but sin taking occasion by the Scripture works all these: the corruption of mens natures blinds and deceives them; the pride and wilfulness of their heart, the conceit of their own holiness and godly understanding sets them forward in opposition to the common received Doctrine, and to affect singularity and applause by teaching some new thing. Then they tumble over the Scripture to find out Texts that carry some colour for it, as they fondly conceive; and having found such, they presently blaze abroad their new doctrine, which the giddy unconstant people, always fond of new things, presently catch at and follow. This puffs up the Teachers and sets them agog, and makes them ready to suffer any thing in that behalf; for this increases the reputation of their sanctity, as suffering imprisonment and the like for the Truth; and at length by large Contributions, this comes to increase the wealth of their purse also; and then there is no reducing them to obedience and order. Now, as *S. Paul* saith, 'tis not the Scripture that causeth all this, but sin: the spiritual pride of their heart takes occasion by the Scripture

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to work in them Divisions-and Heresies. And though the Scripture were wholly shut up from them, yet the same sin, their spiritual pride of heart, would cause the same Divisions and Heresies. Do not we see this daily happen to them who reject the Scripture, and walk by their new inward lights, which they pretend God infuses into them? This makes it most manifest that all our Divisions, as *S. Paul* saith, proceed from sin that is in us. And doth not *S. James* agree with *S. Paul* in this, when he saith, *From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?* So, from whence come these Divisions and Contentions? come they not hence, even of their lusts that war in their members? Now I beseech you to consider, were it not as senseless as wicked to shut up the Scripture, the Word of Life, from the whole Congregation of the Faithful, because the sin and corruption of some, turn it to their death. But as *Job* xj. saith, *Vain man would be wise, though a man be born like a wild Asses colt.* Yea, he would be wiser than God, who well foresaw these Heresies and Divisions, and forewarns us by *S. Paul*, *1 Cor.* xj. 18. &c. not only that they would come, but also must come for the trial of the Elect. Our Savior also tells us, *that he came not to bring peace on earth, but a sword; to set a man at variance against his Father, and the Daughter against her Mother, Mat.* 10. 34. &c. And doth vain man think by his wisdom to frustrate the divine decree? yea, to stop our Saviours mouth from preaching the Gospel, and say, I beseech you Sir, hold your peace, you set men at variance, even Father and Son, Mother and Daughter, one against another. What think you, Beloved, were this wisdom, or desperate sinful folly? It is just the same, or indeed far worse, than to desire God to withdraw the Sun from shining on the earth, because it causes evil weeds to grow up in evil ground. Wherefore, my Beloved, I beseech you, let us hear-ken to the true wisdom of God, and not to the vain deceivable

ble wisdom of man born as ignorant as the wild Asses colt. Yet he will be so wise, as for the preventing of Errors and Divisions, to shut up the Holy Scripture from the people, which God hath commanded to be delivered to the people. But I shall shew you yet farther the perverseness of these pretending wise men. Is it not well known to all men verſt in the Writings of Antiquity, that the most dangerous spreading Heresies which infested the Church for several Ages, and whereof some continue to this very day, sprang not from the people, but from learned eminent men, Priests and Bishops, Monks and Abbots, and divers others famous for learning, as the *Arian*, the *Nestorian*, the *Eutychian*, the *Pelagian*, the *Macedonian*, the *Manichean* Heresies, and several others, which have mightily disturbed the Christian Church in all Nations, *East, West, North, and South*. And then by the rule of our rare wise men, the Scripture must be shut up from these also, Bishops and Priests as well as people, from all. Seal it up and bury it in a Cave till the Resurrection of the dead; and before that time all Religion may be dead and buried also; and in the mean time we may take the *Alcoran* for our meditation, or *Ovid. de Fastibus*, and so all become *Turks* or *Heathens*; and the Kingdom of Satan set up in stead of the Kingdom of Christ. Satan himself could not have found out a better exploit to do his work.

And really, my Beloved, I must in all seriousness tell you, that the Christian World was very far degenerated and declining into Heathenism, by shutting up the Scriptures in later Ages, before it pleased God in his great mercy to stir up *Dr. Luther, Bucer, Melancthon, Calvin*, and several others to open again the Gospel unto us, and by the light thereof to discover the Heathenish superstitions of the Church of *Rome*, who had again revived many practices of old *Pagan Rome*: the *Pagans* had their purifying waters called *Aque Lustrales*; in imitation whereof the *Papists* have their Holy Water to

sprinkle themselves withal when they enter the Church. So, instead of the *Pagan Vestal Fires*, the *Papists* have their Lamps continually burning day and night before their Altars. The *Pagans* had their Tutelary gods as Protectors of this and that place: so have the *Papists* their several Saints for several Countries; *S. Dennis* for *France*, *S. James* for *Spain*, *S. Peter* for *Rome*, *S. George* for *England*, *S. Patrick* for *Ireland*. The *Pagans* carried the Idols of their gods about in Procession with great Pomp, burning Incense and singing Hymns unto them: the *Papists* do the very same to the Idols of the blessed Virgin and Saints, to the reproach rather than the honour of their memory, as if they had been Heathen and not Christian Saints. Many, many more are their superstitious fopperies, forsaking the body Christ, and following the infatuating shadows of humane inventions, *teaching for Doctrines the Commandments of men*. God only knows what a Chaos of confusion we had been sunk into before this, had not God stirred up those Worthies I mentioned; when the Pope, like a God upon earth, had usurped that Anti-christian power as to thwart the Commandments of God and Christ our blessed Saviour, as I have already shewed you in many particulars. But there is one I have not yet mentioned, more remarkable and detestable than any of those, I mean the countermanding that solemn and last command of our Lord and Saviour Jesus, at his last Supper, after he had instituted the blessed Sacrament of his body and blood to our endless comfort, and commanded his Apostles to do the same in remembrance of him. And I pray you take notice of one circumstance therein, which perchance you have never yet observed, and 'tis this. When our Saviour delivered the Bread unto the Apostles, he said, *Take, eat this*, and no more: but when he delivered the Cup, he gave a more exact command for it, saying, *Drink ye all of this*. As if he had said, Be sure that every one of you partake of the Cup; let no one omit it.

it. And why so particularly command the Cup more than the Bread? Truly with great reason; He divinely fore-seeing the sacrilegious dismembring of this blessed Sacrament, which the *Roman* Church would make, in depriving the people of the Cup. Whereas one would think this Command of our dying Lord and Saviour for us, should of all other commands be most exactly performed to a tittle in every point: Yet the Pope, as ungratefully as insolently, presumes to command to keep the Cup from the People. Who could have believed such an insolency, had not the whole world seen it? By the same rule he might, and perchance before this time (had not his high presuming power met with such opposition in *Germany*) would have taken away the Bread also, and made the People only gazers on, and admirers of the great dignity of the Priests, who alone were admitted to that Holy Supper: for so it is among them now for the most part, the Priest saying Mass every day, but the common people generally receive the blessed Sacrament but once or twice a year. Now had the Pope taken away the Bread also, he might have given the very same reason for that as he doth for taking away the Cup. They give two reasons: First, because it may happen that in delivering the Cup to many people, the Wine, which they call the Blood, may be spilt: Why so, in giving the Bread some crumbs may fall, and they affirm that Christs body is entirely contained in the least crum. Secondly, They say, the People have the blood of Christ in his Body, when they receive that, and therefore they need it not again in the Cup. Though 'tis apparent in Scripture that our Saviour gave it in the Cup apart, to signify his bloodshedding from his body, saying, *This is my Blood which was shed*. But 'tis no matter what our Saviour said, the Pope says otherwise, and we must hearken to him; he says 'tis sufficient for the People to receive the Blood in his Body. And so should he say that he is the Head of the Church, and if
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he alone receive the Bread and Cup, and no other, neither People nor Priest receive either, 'tis sufficient, if the Head receive them; the Head stands for the whole Body: the Pope guided by the Holy Ghost says so, and then who dares say otherwise? And thus you see, that if we once let go the Scripture, farewell all Religion; all the Commands of God are to small purpose: what the Pope says must be a Law. *Good Lord deliver us.*

The time is welnigh past and I must hasten to an end. Wherefore I shall now add only a short reflection on what hath been said, with a word of Exhortation in the close: You have heard Gods Command to the People of *Israel* concerning the Old Law, *That all should read it, teach it their Children, write it on the doors and posts of their dwellings, discourse of it in their Houses, by the way, and in the fields.* You have heard also Gods Command to the Prophets, *To go to all the house of Israel, to all the people, and cry aloud to them all the day long.* You have heard our Saviours Command to the Apostles, *To go and Preach the Gospel to all Nations, to every creature.* You have heard how the Apostles, guided by the Holy Ghost, directed their Epistles *To all the Faithful, to all the Saints.* You have heard *S. Paul* strictly command his Epistles to be read *to all the holy Brethren.* And now shall any man be so insolently, so desperately wicked, as to dare to controul the Command of God, so often reiterated; and countermand the Scriptures to be shut up from the People? Man a worm of the Earth thus to oppose his Creator! Nay my beloved, hearken yet farther: The *Romanists* declare it to be a sin for the people to read the Scripture. And you know the wages of sin is death, eternal death: so then the *Romanists* declare it to be Eternal death for the people to read the words of Eternal Life. Stand amazed, O ye Heavens at this! If this be not transcendent madness and transcendent wickedness too, tell me what is? To say the Sun is darkness, is ten times more tolerable than to say the word

word of Eternal Life is Eternal Death to him that reads it. But now, I beseech you, mark what a ridiculous *Salvo* they bring for this their horrid wickedness. O say they, but you may have leave of your Confessor to read the Scripture, if he find you fit for it; that is, if he find you a dull tame Ass ready to bear all the burthen of his imposed Superstitions, and zealously embrace them; then perchance you may have leave, as I said, of your Confessor to read the Scriptures, and then 'tis no sin. Your Confessor your Confounder! thus insolently to usurp over your Christian Liberty. You that are called to the glorious liberty of the Children of God, and have heard God the Father speaking unto you in the Law, God the Son speaking to you in the Gospel, God the Holy Ghost speaking to you in the Apostles; three Persons one Almighty God commanding you to read the Scriptures, and teach them your Children: must you now ask a silly blind worm of the Earth leave to read them? Can you ever suffer your selves thus to be blindfolded, fettered, and enslaved under Popish Tyranny? Thus to be deprived of the Gospel, *the Word of Life, the Power of God unto Salvation?* No Beloved, I hope you will never be so infatuated by deluding words, nor so terrified with any threatening powers upon Earth or under the Earth, as to quit this Heavenly Food of your Souls. *Man liveth not by bread only, but by every word that proceedeth out of the mouth of God;* Earthly Food entrencheth into the belly and so passeth out into the draught: but this Heavenly Food the Word of God abideth for ever, and shall nourish up our Souls unto Everlasting Life. This ought to be our daily bread; herein we should read and meditate day and night, and say with *David, I have more delight in thy Commandments than in thousands of gold and silver.* For here we find a Heavenly Treasure for our Souls: here we learn all things profitable for our Salvation: this is the Book which teaches Priests that blessed work of gaining Souls unto Christ by sound Doctrine and godly Example,

ple, which will make them shine in this World as Stars in the Firmament : *Let your Light so shine.* This is the Book that teaches Princes and all Magistrates their duty to God for the People, to administer justice with uprightness, to shew mercy with prudence, to subdue the rebellious, to protect the oppressed : and this will make them feared, loved, and even adored as Gods upon Earth. *I said ye are Gods,* this Book will teach the People their duty and piety towards God, their duty and loyalty to their Sovereign, reverence to all in Authority, love and peace with their fellow Subjects. Here great ones learn humility, rich men charity, poor contentedness, the oppressed patience, the afflicted comfort ; it worketh all in all to Gods glory and our own eternal happiness : *Happy are the people that are in such a case : yea, blessed are the people who have the Lord for their God,* and his Holy Law for their instruction in all things, as we have : other Books may be helps to Devotion and give us some instruction for life ; but all come much short of this Holy Book. When you would have a Tree thrive and bear fruit, you dig about it, you manure it with soil and water it ; all these are good helps, yet all these without Sun-shine upon it effect little ; 'tis the Sun that fetches up the sap, causes it to bud, blossom, and bear fruit. And so 'tis that Sun of Righteousness who there speaks to us and sends the powerful raies of his grace upon our hearts, 'tis he that worketh in us, and causeth us to bring forth fruit. *The Law of the Lord,* as *David* saith, *converteth the Soul :* it doth not only instruct the Soul as other Books, but also converts the Soul, gives life unto Souls dead in Sin, for 'tis *the word of life, the power of God unto salvation.* And blessed be the infinite goodness and mercy of God, who so freely imparts this Heavenly Blessing to us all. Come, come hither all ye that hunger and thirst after righteousness ; come Clergy, come Laity, come Male and Female, come Old and Young, come Rich and Poor ; come, and ye shall be satisfied ; come,
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buy without money, without price, for our God is a most gracious God, he will not send any one away empty, no, but giveth liberally to all men. And to this our most gracious God, be ascribed, as is most due, all honour and praise, majesty and glory, now and for ever. Amen.

S E R M. II.

On JOHN V. Verse 39.

Search the Scriptures, for in them ye think ye have Eternal Life.

THe former part of this Text, *Search the Scriptures*, I have already treated of, shewing you that this Command of our Saviour belongs to all conditions of men and women; and that 'tis not only lawful, but pious also and profitable for all to read the Scriptures, and to teach them their Children, that from their very infancy they may suck in the sincere milk of the Word, that they may grow thereby. And this I proved unto you by the whole current of the Bible, both Old and New Testament: And therefore it is a strange presumption, very foolish and very impious, for vain man born ignorant as the wild Asses colt, to pretend to give reasons for shutting up the Scripture from the people, God having so expressly and so often commanded all to read the Scriptures. And consequently 'tis a blasphemous speech to say, that the peoples reading the Scripture causeth them to fall into Schisms and Heresies, for it casts a reproach upon Gods Command, making him the Author of Sin. But now put the case that the peoples reading of Scripture were the real cause of their falling into Schisms and Errours (which God forbid we should say in earnest) but only let us

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suppose it, and then consider, whether or no it be not far worse with them that shut up the Scripture from the people, than with us that let them read it. For first, none of our Sectaries that depend on Scripture fall into such damnable Errors as the Papists Idolatrous worship, and dismembring the blessed Sacrament, and some others. Secondly, we have but few in corners here and there run into Errors, not one of a hundred; or scarce of a thousand: whereas their whole Church from the lowest to the very highest, People, Priests, Bishops, Archbishops, Pope and all, as it was with the *Jews* in their fits of Idolatry, all run into the same: Nay 'tis worse with these than with the *Jews*, for these have not recovered themselves out of their Errors many hundred years together, but most obstinately persist in them, notwithstanding the many learned Protestant Writers that have so palpably discovered them: yet like *Demetrius* the Silver-Smith with his Crafts-men, so the Pope and his adherents animate one another, saying their Craft will be in danger to be set at nought; their Idol-Temples would be despised, and their wealth and magnificence utterly destroyed. And thus, Beloved, you see the miserable and desperate condition of these poor blinded and fettered Christians: the Pope hath got them fast within his enchanted Chain, and 'tis his interest never to let them go; and all this by shutting up the Scripture. Lord have mercy upon them, and send them the light of his Holy Gospel to shine amongst them. *Amen.* So much for the first part of my Text, *Christ's* command to search the Scriptures.

Now we come to the second part, the reason of the Command, *For in them ye have Eternal Life*: a most weighty reason; there cannot be a greater than the gaining of Eternal Life. We all find by experience in our selves the truth of that saying, *Job* ij. 4. *Skin for skin, yea all that a man hath will be give for his life.* For which there is great reason according to nature, for all that a man hath affords him no content:

rest or comfort in death, which takes away the sense of all things: If therefore life be so dear unto us, because it gives us a capacity to enjoy these poor earthly delights that have so great and throssy an alloy of intermingled cares and troubles which always attend them: or if it were possible to enjoy them with more ease and tranquillity, yet are they but momentary: surely then Eternal Life, which always brings with it the enjoyment of heavenly pleasures, free from all solicitous care and fear, and full of all imaginable delight, yea far beyond all that our narrow brain can now imagine; for *eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him.* And this unconceivable delight being to continue beyond Methusalem's Age, or the Age of the whole World, to have an eternal duration for ever and ever; I pray you then consider at how high a value we should esteem the means whereby we are to attain such an excessive weight of glory.

For the present then, my business must be to shew you that the Holy Scriptures contain in them compleatly without any additional requisite, the means to attain Eternal Life: and then doubtless there will need small exhortation to move you to put a high value on them. Let us then fall immediately on this business: *Search the Scriptures, for in them ye think ye have Eternal Life.*

Though I doubt not to make out this matter absolutely clear unto you, yet I fear some weaker persons may stagger a little at one word in my Text, and may erroneously fancy that it gives great cause of doubt, and that is the word *Think: Ye think ye have Eternal Life.* Our Saviour doth not directly say, that in the Scriptures we have Eternal Life, but only tells the Jews that they thought they had in them Eternal Life: and perchance they thought amiss, who can tell? Who can tell? certainly he could tell who gave them this

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counsel to search the Scriptures; which you may be sure he would never have done, did not the Scriptures contain in them Eternal Life: if not, it had been a vain thing to search the Scriptures for it, and our Saviours advice had been vain; which God forbid we should say or think: wherefore we may assuredly conclude ~~that~~ our Saviour, who advised the Jews to search the Scriptures, he both could tell and would have told them, had they thought amiss; for he came down from Heaven for this very end, namely to teach them and us the way to Eternal Life; and therefore says of himself, *I am the Way, and the Truth, and the Life*: I came to teach this unto you and all the World. And as *S. Paul* declares, *Acts xij.* he came to teach first the Jews, *verse 26. To you is the word of salvation sent.* And again, *ver. 46. It was necessary that the Word of God should first have been spoken to you.* And our Saviour himself preached only to the Jews, and in their sight he wrought all his Miracles. All which makes it most evident that he used all means possible to inform them aright in the way to Eternal life: who then can doubt but that if the Jews had been mistaken in their opinion of the Scriptures, our Saviour would most readily have corrected their error? So that this manner of speaking in our Saviour, *In them ye think ye have Eternal Life*, is far from intimating any doubt in this matter, 'tis rather a fuller conviction of the Jews: 'tis a way of arguing which the School-men call *Argumentum ad hominem*; which is the shortest and plainest way to confute another: You think, you your selves confess that the Scriptures contain Eternal Life in them; this is a truth you cannot deny. And our Saviour *Luke x. 25, 26, 27, 28.* fully declares this to be his sence likewise, where being asked by a Lawyer of the Jews, *Master, What shall I do to inherit Eternal Life?* He said unto him, *What is written in the Law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy*

thy mind; and thy neighbour as thy self. And he said unto him, Thou hast answered right: this do, and thou shalt live. Here you see our Saviour directs him for the gaining of Eternal Life to look into the Law; and when the Lawyer had declared what was written in the Law, our Saviour presently concludes, This do, and thou shalt live: thou hast no need to be instructed farther, the Law fully declares what thou art to do for the gaining of Eternal Life. And this Evangelist, S. John, who wrote my Text, tells us toward the end of his Gospel, that he omitted to write many things of our Saviour, *But these were written that we might believe, and believing that we might have Life.* Now if we can have life by believing these things, it follows most evidently that there is no necessity of believing other things.

If you answer, That the belief of other things may prove great helps to Eternal Life; and who would not be glad to have all the helps he can to obtain Eternal Life? To this I reply, That the belief of other things may prove hindrances, for ought we know, and not helps. Were it not then most desperate folly for me to venture upon other things which may prove hindrances to my Salvation, when God tells me that he hath revealed unto me by his holy Prophets, Apostles, and by his own Son, all things necessary to salvation? Was not this the business for which our Saviour came into the World, as I said before, to teach us the way to Eternal Life? And when our Saviour went out of the World, he left his Apostles to finish the work he had begun, promising them that he would send them *the Holy Ghost, who should lead them into all truth.* And as the Apostles received the knowledge of all truth, so they faithfully delivered it to others: for so S. Paul, *Acts xx.* assures the Elders of *Ephesus*, whom he sent for to *Miletus*, That he had declared unto them the whole counsel of God, and that he had not kept back any thing that was profitable to them, *verse 20.* Mark, I beseech you, he declares not only

only necessary things, but all things profitable, all; kept nothing back that was profitable. Doth not this, I pray you, fully confirm what I said, That the belief of any thing more than what is declared in Scripture may prove rather a hindrance than a help to salvation? Nay, 'tis not onely may be, but probably, if not certainly, will be a hindrance and not a help, since the Apostle assures us that he declared all things profitable, that is, all things helpful. And doth not *S. Peter* 2 Epist. i. 8. and following Verses, discourse to this purpose? For there he tells them that in doing those things which he had taught them, *they should make their calling and election sure, and that thereby an entrance should be ministred unto them abundantly.* Were it not then as senseless as dangerous to venture on any other means or helps (as they call them) than what the Scripture shews for our salvation; for if we follow that, it makes our salvation abundantly sure.

But, say the *Romanists*, all that the Apostles declared was not committed to writing, but some by word of mouth, and so passed by tradition from hand to hand. And for this they bring us a Scripture, 2 *Thess.* ij. 15. *My brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our Epistle.* From whence, say they, 'tis evident that all things the Apostles taught for mans salvation were not delivered in writing, but some by tradition from word of mouth. The answer to this is very easie; for though *S. Paul* did not teach the *Thessalonians* all things by writing, but some by word of mouth, yet it doth not follow but that his Epistles to the *Thessalonians*, with other his Epistles, as also the Epistles of the other Apostles, the Acts, the Gospels, all together did contain in them all things necessary, and profitable also, to Eternal Life. For this reason *S. Paul* commanded his Epistles written to one Church, to be read to other Churches, as I formerly shewed you. And so *S. Peter* in his Epistles commends to the people likewise the Epistles of his beloved

loved brother *Paul*. And therefore I did not say that any one Epistle, two, or three, did contain all things necessary to eternal Life. Nor did our Savior tell the Jews, that in any one or more Prophets they had eternal life, but in the Scriptures they had eternal life: in *Moses, Psalms, Proverbs, Prophets*; in the whole Scripture. And if the Old Testament were so perfect and so glorious, as to contain in it all things necessary to eternal life, *which glory was to be done away*, as *S. Paul* saith; shall not the New Testament, *the ministration of the Spirit be much more glorious and perfect*? *2 Cor. iij. 7, 8.* Would God be less careful of his Church established by his own Son in person, which was to remain to the end of the World, than of that erected by *Moses* his servant, which was but a shadow of that to come? Can any man be so simple as to think this, though perchance so perverse as to affirm it? This, and such like things they may whisper in a corner to silly women, or men as silly; but certainly none can have the face to say this to any man of understanding, 'tis so absurd, and so fully confuted by *S. Paul*, not only in the places before cited, but also in *2 Tim. iij. 16, 17.* where he tells him that *all Scripture is given by inspiration from God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.* Observe, I beseech you, That the man of God may be perfect: perfect in Doctrine, in Faith, in good Works, in all things. Oh! my beloved, God send me and you the perfection of Scripture, the Doctrine and Works there taught, and let the *Papists* follow their Doctrines of men, their perfection, their works of merit, yea, and of supererogation too. Whereas we learn from Scripture, that *when we have done all we can, we are unprofitable servants*: but their Doctrines of men teach them, that their great Saints *Bennet, Francis, Dominick, Ignatius*, and many hundreds more, are such profitable servants, and have done such mighty works of perfection, as not only to merit Heaven.

Heaven for themselves, but also to gain Heaven for others by their superabundant merits; which the Pope hath power when he pleases, to apply to souls scorching in Purgatory, and dismiss them away presently to Heaven. (Sure a hard-hearted cruel man, that will let any lie long in those raging flames, if he have power to release them.) Who can but pity those poor silly souls that are led into everlasting flames by these seducing Teachers, so flatly contrary to the Scriptures cited now, and others, *That no man may deliver his brother, or make agreement unto God for him: For it cost more to redeem their souls; it cost the blood and death of our Saviour Jesus.* For our sins being trespasses against the infinite Majesty of God, none but our Saviour, who is also of an infinite Majesty, both God and Man, could make a just satisfaction for them. Had a thousand *Bennets, Dominicks, &c.* and ten thousand thousands more been sacrificed on Crosses, all had been in vain, we should all lie for ever in everlasting flames. These Scriptures are shut up from the eyes of poor blind-folded *Papists*. But, *blessed are your eyes, for they see; and your ears, for they hear: Mat. xiii. 16.* Your eyes, and your ears, see, read, and hear these Scriptures daily preached unto you. Hold fast these, the words of Eternal Life, which alone will make you wise unto salvation, and thoroughly furnish you unto all good Works, make you perfect without any Doctrines of men, as you shall hear more particularly by and by.

What then? must we lay aside all the Writings of the Holy Fathers and Doctors of the Church, even in the purest times? by no means: for they may be very helpful to us in expounding obscure places of Scripture; for which several sorts of learning are very useful. First, The perfect understanding of the Original Languages, in which the Scriptures were written, as the *Hebrew, the Syriack, the Greek Languages.* Now many of the primitive Fathers were either born, or much educated where those Languages were naturally spoken;

spoken; and thereby could much better judge of the propriety and full signification of many words which we are much to seek in: and each Country Language hath several proverbial sayings and ancient forms of speech, which in process of time grow out of use and very hard to be understood: we see that very few now are able to understand old *Chaucers* Language, *English* being very much altered since. Secondly, History and Geography are very necessary for the understanding of several passages in Scripture. And certainly those primitive Fathers living near the times and places when and where our Saviour and the Apostles taught and acted, may be able to inform us of several circumstances, and give us great light in many passages which otherwise we could not well understand. Thirdly, Where a passage of Scripture may have several significations, and thereby make it doubtful what is the more proper meaning of it there, those primitive Fathers can best tell us in what sense it was received in the primitive Church: And surely in doubtful places every modest man will think it fit to incline to those primitive godly men, whose nearness to the Apostles gave them great opportunities of knowing the true sense; and whose godly lives give us great assurance of their fidelity in delivering unto us what they received from their godly Fore-fathers; some the very Disciples of the Apostles. Several other reasons might be added for our regard and reverence to these primitive Fathers in their Expositions of the dark or doubtful places of Scripture. Yet I humbly conceive, nothing of all this is necessary to understand those matters of Faith which are necessary to salvation, as, that God created and governs the World, or the Incarnation, Death, and Resurrection of Christ. These and such necessary things are so plainly set down in Scripture, as that men of ordinary capacity may understand them without any comment of the Fathers.

But what if any one or more very learned and very godly
F Fathers,

Fathers, even such as laid down their lives for the Faith, what if they teach me a Doctrine, in which the Scripture is wholly silent? ought I not to believe in them? To this I shall give you an answer from *Tertullian*, one of the first Christian Writers, who lived in the second Century, about a hundred and fifty years after Christs Ascension; He tells us in his *Prescriptions against Heresies*, that this was the rule among Christians, That they were not to believe any thing, but that which Christ and his Apostles had delivered unto them in the Scripture. *Hoc prius credimus, non esse quod ultra credere debemus.* And a little after sets down a Creed, which very little varies from that which we have amongst us, called the Apostles Creed. This, saith he, is our rule of Faith, and we believe, *nihil esse ultra quod credere debemus*, That there is nothing more for us to believe: for this rule here set down is a compendium of all. I do not cite this out of *Tertullian*, as if I would prescribe unto you from him what you are to believe by his authority: for he doth not tell us this as his own opinion, but only relates what was the belief and practice of the Church in his primitive days, who was so near after Christ. And this *Tertullian* is generally believed by the Learned, to be as faithful a Relater as any ancient Writer whatsoever. And he was of so great a credit with that learned and godly Father and Martyr of the Church, *S. Cyprian* (who lived not many years after *Tertullian*) that he always called him Master; and daily read his Works, calling to his Servant, *Da Magistrum*, give me my Masters Book to read. Which shews he was of great credit. But *Tertullian*, after the discourse I now mentioned out of him, confirms what he had said by Scripture Authority (which is of far more weight than *Tertullian* and *S. Cyprian* both) citing that place of *S. Paul* to the *Galatians*, Chap. i. verse 8. *Though we or an Angel from Heaven preach any other Gospel unto you, than that which we have preached, let him be accursed.* Now you must know

know that the Original *Greek*, from whence our Gospel is translated, hath this more effectual to our purpose, *παρ' ὅ ἐνυγγελισαμεθα* • which more exactly in *English* is rendred thus: If any man preach unto you any thing *besides what we have preached*: he doth not say, *contrary* to what we have preached, but *besides*, which is the same in effect as to say, any thing more. And *Arius Montanus*, a learned *Papist* in the University of *Sevil* in *Spain*, who translated the *Greek* New Testament word for word, sets it down just as I have done unto you, *præter quod Evangelizamus*, besides what we have preached. *S. Paul* means, If they shall preach any more as necessary to salvation: for this is to make the Word of God of no effect, he having in his holy Word given us a rule of Faith for our salvation: and then for any one to say you must believe more, is in effect to say, Gods Word is not sufficient. This is an accursed saying, according to *S. Paul*. Now, if neither *S. Paul*, nor an Angel from Heaven had any Commission to preach any thing besides what is already set down in the Scripture, certainly we may shut up our ears to any one, or to all the Doctors of the Church preaching unto us any thing more than what is there contained. As for example, If they shall preach, 'tis necessary to obey the Pope, to believe Purgatory, or the like things which are not expressed in Scriptures; let them be accursed, as *S. Paul* saith.

A second Question may be, what you are to do when any Father or Fathers expound a place of Scripture contrary to what you believe is the plain meaning of that place. Must you quit your own judgment and believe in them? This is just like the Prophet whom God sent to *Bethel* with an express command not to eat bread there: he hearkened afterward to the old lying Prophet, who pretending to have received a contrary message from God dissuaded him from what God had commanded, for which he was slain by a Lion in his return.

And surely all men have great reason to expect the like recompence for their disobedience, who forsake that which they verily believe is Gods Command, and hearken to the Doctrines of men. To this my Answer, I shall give you another from a person of great Authority, S. *Austin*, a most eminent Doctor of the Church. In one of his Epistles to S. *Jerom* he gives a clear judgment in this case. First, he tells us that when he reads the Holy Scriptures, he entirely submits his own judgment to them, and absolutely believes every thing there to be true, meerly because it is contained there: Gods Word is truth, it cannot be otherwise; therefore whether he understands it or no, yet still he believes it truth. But as for all other Writers, he saith, *Alios autem ita lego, ut quantum libet sanctitate doctrinaeque praevalleant, non ideo verum putem, quia ita ipsi senserint, sed quia mihi vel per illos auctores canonicos, vel probabili ratione quod à vero non abhorreant, persuadere potuerint*: Other Writers I so read, as that, be they ever so holy, ever so learned; I do not therefore believe their opinion to be true, because they thought so, but so far only as they prove it true by Canonical Scripture, or by such reasons as seem not to be contrary to the truth: And then tells S. *Jerom* that he doubts not but he is of the same mind. And as for my part, I am fully of S. *Austins* mind, and farther, think it to be great impiety to be of another mind: which I shall shew you by a familiar example. Put the case an authentick Book of the Laws of *England*, confirmed by Act of Parliament, tells us, There is one King of *England*, namely, *Charles II.* and that we must all obey him; who would not from hence undoubtedly conclude, there is but one King, *Charles II.* whom we ought to obey? But now come two or three esteemed great Doctors of the Law, and tell us we are quite mistaken in the meaning of the Law, which though it tells us there is one King, yet from hence it doth not follow but that there may be more than one; and we assure you, there are a hundred Kings

Kings whom we ought to obey. Were not this very absurd and contrary to all reason, that the Law should formally declare unto us there is one King, if there were a hundred, or twenty, or two? yet, forsooth, we must quit our reason, and believe these Lawyers there are a hundred. Were not this directly to believe these Lawyers rather than the Law? Just so, the Scripture, the Word of God, tells us, *There is one Mediator between God and man, the man Christ Jesus*, and that we ought to present our supplications to God by him: from whence we undoubtedly conclude according to reason, that there is but one Mediator. But we meet with some great Doctors of the Church, who tell us, we are quite mistaken; for though the Scripture name one, yet notwithstanding there are a thousand Mediators, Saints and Angels, by whom we ought to present our supplications, but shew us no other Scripture to make this good, yet require us to believe it merely because they tell us so, : were not this to forsake Gods Word and believe in man rather than in God? which, I say, is downright Idolatry.

For the better understanding this my assertion, I must shew you what Faith is Divine and Humane. *Divine Faith is the gift of God*, saith *S. Paul*, *Eph. ij. 8.* a grace infused into our minds by God, whereby we believe his holy Word to be so true, as that 'tis impossible it should be otherwise: and though it seem contrary to our reason, yet it captivates our understanding in obedience to the faith, and makes us believe it merely because God said it. Humane Faith is when we believe upon the authority of another man, who tells us such a thing, because we believe him an understanding and honest man; he will not easily be mistaken or deluded, nor will he tell a lie. Yet we know the wisest may be deceived, and the truest may tell a lie. So that all humane belief still supposes a possibility at least that it may not be true. Herein then lies the difference between Divine Faith and Humane. That

That there is no possibility of untruth in divine Faith. Therefore we say that we believe *in God*: we entirely submit and captivate our understanding to Gods Word; he is truth it self. But when we speak of man, we say that we believe man, not that we believe in man; for this implies an impossibility of untruth in that man, and we undoubtedly believe the thing meerly because he spake it. Such a belief is due only unto God, and is called Divine Faith, and is a supernatural gift of God unto us. There is no such thing in nature; *the natural man receiveth not the things of God, neither can he know them, because they are spiritually discerned,* 1 Cor. ij. 14.

Having thus informed you what Divine and Humane Faith is, I come now to the business of Idolatry. I say then, To believe in man, that is, to believe any thing to be infallibly true meerly because such a man said it, and to venture your salvation on it, is directly Idolatry, yea, though an Angel said it. For in so believing in man or Angel, you make him God; I mean, you worship him as God: yea, it is the greatest Idolatry you can perform; for you give him the principal and greatest worship of God. To offer Incense, to sacrifice Rams and Bulls, is nothing to this Idolatry: nay, to sacrifice your own body to man is much inferiour to it, for 'tis but sacrificing so much dirt. One soul is worth an hundred bodies of Beasts or Men; and therefore to sacrifice your soul, and your reason, the principal highest faculty of your soul, to captivate your understanding in obedience to faith in man, is the highest act of Divine Worship; and consequently to give this to man, is most abominable Idolatry. And contrariwise, to worship God with our soul, and captivate our understanding in obedience to faith in him, is the most acceptable service we can possibly perform; this is the justifying act, the saving grace; this alone acquires Heaven, and without this the whole World cannot purchase it: *Without this faith 'tis impossible to please God,* Heb. xj. 6. and with this Abraham so pleased God,

God; as that God thereupon promised to *multiply his seed as the stars of Heaven, and as the sand which is upon the Sea shore; and that all the Nations of the World should be blessed in him,* Gen. xxi. 17, 18. I hope you are now fully satisfied, that to believe in any man, ever so learned, ever so holy, is great Idolatry; for therein you make him God. God hath three peculiar Attributes, *Unus, Verus, Bonus*; God is one, God is true, God is good. Our Saviour questioned that man that called him good, *Why callest thou me good! there is none good but one, that is God.* Mark x. 17, 18. As if he had said, *Why callest thou me good! Dost thou believe me to be God?* otherwise thou oughtst not to call me good. So we may say, *Why call you this man true?* Do you believe him God? for there is none true but God: no man perfectly true, so true, but he may be deceived or false. And therefore the Psalmist saith, *All men are liars*; that is, all men have by nature the vice of falshood in them, as well as other vices: and so 'tis not only possible, but probable also that any man may tell a lie, if God give him not the grace of truth. Much more is it possible and probable for any man to be deceived and speak a falshood, though he intend it not. God only is perfectly true; he can neither deceive nor be deceived.

But now perchance you think to wave this Idolatry which I have laid to your charge, by answering; that you do not believe in the Fathers of the Church, as you believe in God; you do not worship them with divine faith. Say you so? what then? with humane faith only? Why then I am sure your humane faith shall never save you; you were as good say it by: we are saved only by divine faith, not of our selves, it is the gift of God.

But what if your Saints in whom you believe, work miracles? then you will say you may believe in them with a divine and saving faith, their miracles being wrought by the power
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of God to confirm the Doctrine: for we have no other assurance of the Doctrine delivered by the Apostles, but the miracles which they wrought in confirmation of it. Excuse me, for herein you are foully mistaken: we have our Saviours command given them to preach the Gospel to all the World, and we have his promise made to them, that he would send the Holy Ghost unto them to lead them into all truth; which we are assured did descend upon them, working miraculously in divers and sundry manners. Wherefore to speak properly, we say, That we do not believe in the Apostles, but we believe in God the Holy Ghost, speaking to us by the Apostles. And which is yet more, our Saviour himself, which was both God and Man, yet he doth not require us to believe in him as Man, but as God; assuring us so, *Joh. viij. 28. I do nothing of my self, but as my Father hath taught me, I speak these things.* And again, *xij. 49. I have not spoken of my self, but the Father which sent me, he gave me a commandment what I should say, and what I should speak.* By which we are fully instructed, that we are not to believe in any man living, but only in God speaking to us by man: and therefore we are not to give divine Faith to the Doctrine of any man, the greatest Saint that ever was, unless we are as fully assured that he hath God the Holy Ghost speaking in him, as we are that he spake to us by the Apostles. And certainly we have no such assurance of any man since the Apostles; no special command given by Christ to preach any new Gospel; no promise of the Holy Ghost to lead them into all truth; no visible descension of the Holy Ghost in after-Ages; no gift of Tongues, nor Prophecie. But it may be, you think that at the end of *S. Matthews* Gospel, where Christ sends the Apostles to preach, and says, *Lo I am with you always, even unto the end of the world;* this promise must be intended to the Apostles successors also, the Fathers of the Church, that Christ would be with them to the end of the World; for the Apostles them-

themselves were not to continue to the end of the World, but their successors. All this I grant, that Christ will be with the Fathers of the Church, the successors of the Apostles to the end of the World, who succeed the Apostles in their Doctrine as well as in Office, Christ will bless them and prosper that Doctrine unto the end of the World. Wherefore I pray you consider the whole context of that place, *vers. 19, 20. Go ye therefore and teach all Nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always even unto the end of the World.* So long as you teach the things I have commanded you, so long I am with you, even to the end of the world. The promise then of being with them to the end of the world is conditional, *viz.* if they teach the things that Christ hath commanded either by himself or by his Apostles, who were guided by his Spirit, all which commands of Christ and his Apostles are delivered unto us in the Scriptures. On this condition the promise was made, in teaching the things commanded, and not otherwise. What is this to teaching of new Doctrine not commanded by Christ, not contained in Scripture? Not one tittle of promise made for that, nor any commission given to teach new Doctrines, but rather a curse for the person teaching any other Gospel than what was already preached, be he man on Earth, or Angel from Heaven, *Gal. i. 8.* Why? because the Doctrine preached by Christ and his Apostles was compleat for our salvation. And therefore we do not find that any one of the ancient Holy Fathers doth pretend to any such infallible guidance of the Holy Ghost, and thereby require submission and obedience to his Doctrine, but rather declares quite contrary, as I have newly mentioned unto you out of *S. Austin*, one of the four principal Doctors of the Church; who gives us a general rule, Not to give any assured belief to any the most learned and most

holy Fathers farther than they can prove their Doctrine by Scriptures; that is our compleat rule of Faith. Is it not then a strange, disobedient, wilful, blind submission to their Doctrine, expressly contrary to the rule of Faith given by themselves?

And great reason had *S. Austin* to give us this rule, when he had found, as he expresses in another place, that *S. Cyprian* a preceding Father of the Church, most eminent for learning and sanctity, who laid down his life for the Faith; this great Doctor, Saint, and Martyr, taught and maintained an error even unto death: which error of his was condemned afterwards by the whole Christian Church. And not only *S. Cyprian*, but all the great Bishops of *Africa* joined with him in this error. And long before *S. Cyprian*, *Papias* Bishop of *Hierapolis*, whom that famous Bishop of *Lyons*, *Irenaeus*, affirms to have been a Disciple of *S. John* the Evangelist, (and very probably he might be so, for *S. John* died in the hundred and second year of our Lord, and *Papias* was then a Pastor of the Church.) He taught, if not began (as most ancient Writers conceive) the error of the *Cebiliasts*, That Christ should come again to reign here on earth a thousand years. *Irenaeus* Bishop of *Lyons* mentioned before, learned this error of him, and did propagate it farther, till at length it infected most Writers of that Age. And this *Irenaeus* himself was the Disciple of *S. Polycarpus*, and *Polycarpus* the Disciple of *S. John*: and therefore 'twas no wonder that this error was taken up by many Doctors of the Church, having two such famous men the Authors of it. Yet this error was not long after rejected by the whole Christian Church. Good reason then had *S. Austin* to give us that rule, not to subscribe to any Doctrine of the Fathers, but such as they proved by holy Scriptures. And it was a seasonable caution to future Ages against his own Doctrine; for he himself taught the error, that it was necessary to administer the Sacrament of the Lords Supper to Infants: and this was an opinion generally

rally believed in the Christian Church for many years, though afterwards, and to this day concluded a gross error. And I beg leave to say this as true as free, That whoever reads the Doctors and Fathers of the Church Writings of the erroneous customs generally practised in their times, but afterwards rejected by the whole Christian Church (as well by the *Papists* as others) shall find these Fathers as zealously maintaining by forced arguments and wrested Scriptures those their erroneous customs, as the soundest truths. God is my record, I say not this out of any reproach to them, whereof many have been great Champions for the fundamental truths, and great examples and leaders to piety and godly life: but I say it only to prevent our being led into errors by their authority, who though they were very learned and godly men, yet still were men, and being men were subject to error: and for this cause no assurance can be had in the word of man alone, but of him only who was God and Man, for God only is truth.

And as for the miracles pretended to be wrought by the Fathers of the Church in confirmation of their Doctrine: I answer; First, We find in no authentick Author any miracles wrought by the prime and principal Fathers of the Church in confirmation of any Doctrine taught by them, *S. Cyprian*, *S. Ambrose*, *S. Jerome*, *S. Austin*, *S. Chrysostom*, *S. Gregory Nazianzen*, and such like. Secondly, For the pretended Fathers of the Church in later Ages, and Mothers also, it is sufficiently known what gross and ridiculous Impostures have been in later Ages noised abroad for great miracles. Our learned *Dr. Stillingfleet* hath sufficiently set them forth in their proper colours. These fine devices began about the six hundredth year after Christ, and in a few years after they grew as familiar as juggling feats, especially in the Female Sex, of whom I find none that wrought them in the Apostles days, when true miracles were frequent among men; and when

there were women certainly as holy as any whatsoever in future Ages. We do not find that the blessed Virgin her self ever wrought any miracle, though now the Papists will tell you of a thousand wrought daily by several images of hers. But this we know, that in the latter days lying wonders shall be wrought to deceive, if it were possible, the very Elect: and we also know, that whatever seeming miracle is wrought contrary to the Word of God, is a lying wonder; for Gods word is truth, and all liars that speak against that. But these miracles which they pretend to be wrought at the Images of the blessed Virgin and other Saints, are apparently contrary to the Word of God, which commands us not to bow down to, nor worship any Images; and consequently these must needs be lying wonders wrought to deceive the people, who are thereby induced to worship those images, and do daily visit them and prostrate themselves before them with as much reverence and devotion as if Christ himself were there present. This is fully known to every man that hath travelled those parts. But the Popish Priests here (surely ashamed of their own Devotions) will boldly deny it: and finding us too strongly fortified with Scripture truth to be seduced by their supposititious Saints, with their lying wonders, and too quick-sighted to be caught with such stalking Horses, they come upon us with a whole Army of the Church Militant, the Universal Catholick Church, (meaning the *Romish* Church, falsely so called) yea, and backed with Scripture too, and so fight us at our own weapon: and thence thunder out irresistible Canon-shot: *He that will not bear the Church, let him be unto thee as an Heathen man and a Publican, Matt. xviii. 17.*

Beloved, my time would fail me should I now engage in a fresh battel; I shall therefore refer this to another time, and for the present add onely a few words of direction for those who take comfort in reading the Scripture, and desire to improve

prove their knowledge therein, but meet with many obscure and difficult places which exceed their capacity; in which they would gladly be farther instructed. To this I answer, first, That I conceive it fit to advise with some learned, orthodox, sober and godly Divine, if they have any such in their Neighbourhood; for give me leave to say, men so compleatly qualified are not every where to be found in these unfortunate days: But if they can find any such, let them desire his assistance; and if this godly person can by other plain places of Scripture and clear reason make the sense of that doubtful place evident to his understanding, then he may well conclude that to be the true meaning of the Holy Ghost. But if this godly Counsellor makes use of any humane authority, that is, any one or many Fathers of the Church, or Councils, or the like, to make good his exposition, and cannot do it by clear places of Scripture, or such circumstances as make that doubtful place clear to your understanding, but require you to submit meerly to their Authority, then you are to afford him no more than a human belief, which helps you nothing forward to your salvation, for that wholly depends on divine faith and belief in God, not in man, as I have shewed you. And as for the doubtful places, pass them over as doubtful, and the clear knowledge thereof not necessary to your salvation: God requires of no man beyond the talent which he hath given him; and in his infinite goodness hath so provided, that all things necessary for salvation may be understood of all. What can be more plainly set forth to common understanding than it is in Scripture; That there is one God Creator of Heaven and Earth; one Saviour *Jesus Christ* the Son of God, who died for all men, rose again the third day, ascended into Heaven, and shall come again at the last day to judge and reward every man according to his deeds? And then for Sacraments of Baptism and the Lords Supper and such like necessary things, they are also plainly set forth in Scripture, even

even to vulgar understandings. And lastly, for our course of life, what can be more plainly prohibited than Fornication, Adultery, all Lasciviousness, Murther, Striking, Railing, Coufening? What can be more plainly commanded than to do Justice, shew Mercy, Charity, &c. and in sum, to do unto all men as we would have them do unto us? Now whosoever shall believe and practise all these plain things, my soul for his he shall never miss of his salvation, though he miss the understanding of a hundred places of Scripture; many whereof the most learned understand very little better, though they can talk more of them. When our Saviour represents unto us the great Judgment day, *Matt. xxv.* he doth not call any to his right hand, because they understood these and these dark places in Scripture; nor curse any on his left hand because they understood them not: but the whole Judgment depends on doing or not doing. *Come ye blessed, for ye have fed the hungry, clothed the naked, &c. and go ye cursed, for ye have not done so.* Wherefore the question in the Gospel is, *Good Master, what shall I do to inherit eternal life?* and our Saviours answer is, *This do, and thou shalt live.* And *S. Paul* tells us, though we understood all Mysteries, yet this profiteth not without Charity. Charity and the deeds thereof, with a firm belief of so much of Scripture as God enables us to understand, would undoubtedly bring us to Christs right hand in that great day. Were but our practice according to the measure of our knowledge, it would be happy for us: but hence comes our misery, that in stead of practising what we understand, we fall to disputing of that we understand not; and so we grow into Passion, from Passion into Faction, from Faction into Schisms and Heresies. Were our passion laid aside, there would be no need of laying aside the Scriptures, but we should read them to our edification; whereas we now read them to our destruction and confusion: and thus the Word of eternal life becomes unto us the savour of death
unto

unto death. Wherefore my beloved, when you take the Scriptures into your hands to read, let your main intention be to observe the instructions there given for your behaviour and course of life, and then labour to stir up your affection and desire to practise it. As for matters of belief, as much as is necessary will quickly be attained: but for practice, that will require the whole study of a mans life. Neither doth this consist so much in reading as in meditating on what we do read, and striving to subdue our hearts in obedience to it, and sending up also short, but fervent ejaculations to Almighty God for the powerful assistance of his Holy Spirit to enable us to perform; that is the end of all, to perform, *This do, and thou shalt live.* And if we thus read the Scriptures, they will be unto us as the words of Eternal Life, and the power of God to our salvation. Which God of his infinite mercy grant.

SERM

S E R M. III.

On JOHN V. Verse 39.

Search the Scriptures, for in them ye think ye have Eternal Life.

THe last thing we were upon in handling this Text was, That the Scriptures wherein we say we have Eternal Life, tell us that we are to hear the Church, *And he that will not hear the Church, let him be unto thee as a Heathen man and a Publican. Mat. xviii. 17.* Here say the Papists, we have a plain, easie, and safe rule to guide all in matters of Faith, both learned and unlearned: this cuts off all disputes, and prevents all errors. *Hear the Church*, what the Church believes we must believe, and if we will not hear the Church we are Hereticks, Heathens. If this be the safe and onely way to Heaven, what man in his right wits would not take this safe and easie way? Doubtless a very easie way, and truly I think that is the reason why many so much incline to it: most men love an easie way to Heaven, and few are found willing to take much pains for it. And those few that are conscientious in their way, are often scrupulous also and fearful, and being wearied with anxieties and disputes, in their melancholy moods may be willing to lie down on this specious Bank, not considering *Latet anguis in Herba*, the lurking Adder that there lies concealed. For certainly this way is as dangerous as easie, far from safe. Can any man think it a safe way to forsake the God of Truth and his Holy Word, and hearken to vain erroneous men and their Doctrines, whereof our Saviour bids us beware! No, *Let God be true, and every man a Liar, Rom. iij. 4.* But

But you will say, what the Papists here urge is not the Doctrine of men, but the Word of God, *Hear the Church*. I grant 'tis the Word of God, but strangely abused by the interpretation of men, and wrested very far from the clear meaning of the Text, as I shall now shew you.

Look, I pray you, a few verses before, and see what is the business here treated of, and to what this saying relates. V. 15. *If thy Brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy Brother.* V. 16. *But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.* V. 17. *And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican.* I beseech you what is this to our purpose? to the determination in matters of Faith? Are trespasses matters of Faith? No, but they will prove from hence by necessary consequence, That if you are to hear the Church in matters of fact, such as trespasses, much more are you to hear the Church in matters of faith. They will prove? I thought we had laid aside all proofs and consequences: for they produce this Text as a clear evident rule to cut off all doubts and disputes, a plain and safe way for all men learned and unlearned. What is proposed as a plain rule to clear all doubts and determine all controversies, ought in it self to be as clear as the Sun; so that whosoever is not stark blind must needs see it: and then doubtless I am stark blind, for I cannot see one word here tending to matters of faith. But they will argue thus, If we are to hear the Church in temporal matters, much more in spiritual matters: for the Church being a spiritual body, hath more to do in spirituals than temporals. As blind as I am, I plainly see as gross a mistake here in the word Church, as before in the word Trespasses. Did not I fully shew you the other day, that this word *ἐκκλησία*

in the Text, which we in *English* translate Church, never in Scripture signifies the Clergy, but the Congregation of the people, the assembly of the faithful, though we in *English* use the word Church very variously, which is often the cause of great mistakes : and therefore I pray you remember it well, that in Scripture it still signifies the Congregation of the People, and would the Papists have the Congregation of the People be our Infallible Guide to give rules of Faith and determine all controversies? If so, I see a sure and fatal consequence to their Infallible Head the Pope ; he and his triple Crown would soon be tumbled from his Throne to the ground, and all his power under foot. But put the case we would take the word Church here for the Clergy, as the Papists would have us : yet this gives no commission farther than to determine trespasses. And as for their consequences, 'tis very absurd to infer, that because God leaves unto men to determin the small matters of this world, therefore men may determine matters of that infinite weight as the eternal salvation of Souls. For though the Church (that is, the Congregation) should make a wrong judgment in the case, yet the party suffering may, if he please, make great advantage by it ; for by patient suffering the loss for peace sake, as God hath required, he shall gain a hundred fold in Heaven : but the party that forsakes Gods Word, and hearkens to the wrong determination in matters of Faith, shall suffer a hundred fold damage in Hell. This therefore God reserves to himself and his Holy Word, unto which we are not to add any thing, nor subtract from it, under a severe penalty there declared. Wherefore we must take this Text as it lies without any human addition, and so 'tis evident that it contains nothing but the determination of matters of trespass between Neighbours ; of which our Saviour would have the offender privately admonish, and if no amendment, then appeal to the Congregation in publick. Not one word

word here concerning matters of Faith. And thus, beloved, you see what a vain empty sound this great clamour is which the Papists make of this Text, *Hear ye the Church, and whoever will not hear the Church, let him be unto thee as an heathen man and a publican.* Every part of it most grossly mistaken and wrested from the true meaning: matters of fact, such as trespasses and injuries, wrested to matters of Faith: the word Church wrested from the Congregation to the Clergy, contrary to the whole current of Scripture. Wherefore, my beloved, you see how necessary it is for you to follow this counsel of our Saviour, and search the Scriptures; and advise also with the more learned Pastors of our Church to arm you against these seducing teachers. I hope this Text is sufficiently cleared, and so I pass unto another.

1 Tim. iii. 15. There 'tis said, *The Church is the Pillar and ground of truth*: This Scripture (say the Papists) plainly relates to matters of Faith, for truth is the object of our Faith; we readily grant it. What then? Why then we are to hold fast to the Faith of the Church, for that is the Pillar of truth, *ergo* she cannot err. This is another of their feined consequences, far from the meaning of the Text: let us then peruse the Text it self with the circumstances there set down, as we did the former, and you will not find any such thing here as the Papists pretend. *That thou mayst know how thou oughtest to behave thy self in the house of God, which is the Church of the living God, the pillar and ground of truth.* First, *That thou mayest know how thou oughtest to behave thy self in the house of God.* There is nothing more frequent in Scripture than to set the word House for the People: the House of Israel for the people hundreds of times. And so *Moses was faithful in all his house*, Heb. iii. 2. that is, among all his people. And so 1 Pet. ii. 5. tells the Christians, *That as living stones they are built up a spiritual house to God.* And again, iv. 17. *If judgment begin at the house of God*, that is, the people

ple of God. Wherefore here, Behave thy self in the house of God, signifies the household, the people of God. That place where a mans dwells is commonly called his house; and God being said to dwell among his people, 2 Cor. vi. 16. *I will dwell in them, and walk in them; and I will be their God, and they shall be my people*: therefore the people are called the house of God. Next follows, *Which is the Church of the living God*, that is, the Congregation of the living God: for 'tis the same word ἐκκλησία, which I shewed you, always in Scripture signifies the Congregation. Now I pray you put this together, that thou mayest know how to behave thy self among the people of God, which is the Congregation of the living God, the pillar and ground of the truth: This last part of the verse, *the pillar and ground of the truth*, is metaphorical and may be interpreted several ways according to several mens apprehensions. But in the first place, I conceive all must grant, that no metaphorical saying can be a clear, evident and general rule to explain and determin other sentences, but rather in it self needs an exposition. But however you take this place, it is evident that the Papists from hence can never have any proof for the infallibility of their Church, as they would have it: for S. Paul calls the Congregation of the people, the pillar and ground of the truth: But to shew you how little this Text will serve their turn; though ἐκκλησία never in Scripture signifies the Clergy, yet for their greater conviction, let it pass. The Clergy are here called the pillar and ground of truth: What then? Why then the assembly of the Clergy must be infallible. Hold there, I beseech you: Why? can truth be fallible? no certainly, but the pillar of truth may fail: the pillar may decay and go to ruin, but *the truth of God endureth for ever*, 1 Pet. i. 23. What then is meant by these words, *The pillar and ground of the truth*? I will shew you.

I suppose you have seen pillars set up in high ways at the meeting

meeting of several ways together, and inscriptions written on the several sides of the pillars, This way leads to such a place; That way leads to that place: some pillars have arms in them, and hands pointing to the ways. The pillar is only that which bears the inscription, 'tis the inscription that gives you the true information which is the way. Now St. Paul saith, *Rom. iii. 2.* speaking of the people of the *Jews*, and the great advantage they had over other Nations, *For unto them were committed the Oracles of God.* And so S. Stephen, *Acts vii. 38.* tells his brethren the *Jews*, that *their fathers received the Oracles of God, to give unto us*: So we may say of the Christians to their great honour and advantage above all other people in the world, *To them were committed the Oracles of God, the Holy Scriptures, to give unto us.* As then of old the people of the *Jews* were peculiarly the people of God, the house of God, which was then the Church of the living God, the pillar and ground of the truth, and they bare the Oracles of God, the Holy Scriptures: So St. Paul now calleth the Christians the peculiar people of God, the house of God, which is the Church of the living God, the pillar and ground of the truth; for they now bear the Oracles of God, the Holy Scriptures, the word of truth, teaching us the true and perfect way to the Heavenly *Jerusalem*. This my exposition is strongly backed and confirmed by another Text of Scripture, which is accounted by all men the best way of expounding Scripture. *Rev. i. 20.* The seven Churches or Congregations are set forth by seven golden Candlesticks: and you know candlesticks give no light of themselves, but only hold the candles which give the light: so the Churches are to hold forth Christ; he is the light of the world, and his Doctrine contained in the Scriptures; they give the light, they teach us the way to Eternal Life. As in the former place, the pillars bear and hold forth the inscriptions the Oracles of God: so here the Candlesticks hold forth the

light of Gods Holy Word ; this teacheth us the way, herein lies the infallible truth ; not in the Church, the Congregation, that consists of fallible men : Gods Word is truth, all men are liers. And as the *Jews*, people and Priests also erred, and so grossly erred as to become Idolaters, yet the Oracles they bare never erred : so we may too truly say to the proud boasting Papists, their whole Church, Pope, Princes, People have and do all err, and so grossly err as to be guilty of great Idolatry, worshipping and praying, and thereby giving Gods glory to Saints and Angels, to Pictures and Images. This is most rationally and learnedly proved by Dr. *Stillingfleet*, now the Reverend Dean of *S. Pauls*, and most practically and palpably shewed in a small Book, Intitled, *A Letter to a Friend concerning Popish Idolatry* ; which in one hours reading fully declares it. Of which Letter I will say only this, That I am sure all there set down is truth ; for with my own eyes I have seen all, having lived many years abroad amongst them. But I grant they are not all practised here in *England*, for two reasons. First, They would be ashamed to set up Pictures and Images here publickly to worship in the face of the Gospel-Sunshine, where very Children would deride them. And secondly, the *Laws* and Government would not suffer them. Wherefore to conclude this point, whoever reads the Gospel, and by that examines the Doctrines of the *Romish* Church, shall see that she is not the infallible Church she is pretended to be, as plainly as you see the Moon is not the Sun : you will discover such foul black spots in her face, as may assure you, she is not that beautiful beloved Spouse set forth in the *Canticles* : for she hath so foully erred against the truth of the Gospel in several things, which I have formerly laid before you, as makes it most evident that she is neither truth, nor so much as the pillar of truth, but the pillar of error, stiffly maintaining several errors : and doth not so much as hold forth the Gospel of truth to teach the

the people the way to Heaven, but shuts it up from the people, that she may lead them blindfold into error. And so much be spoken concerning this Text, *The Church is the pillar and ground of the truth.* If any man can give a better exposition of this Text, I shall be glad to learn it of him; but I am sure the Papists have not yet, by all that ever I saw or heard of.

They bring us another Text much like this, *Matth.* the last Chapter: where Christ sends forth his Disciples to teach all Nations, promising to be with them in teaching unto the end of the world. This Text I fully answered in my last Sermon. Moreover, these words being spoken by our Saviour to all the Apostles in general, and their Successors, of necessity gives equal Commission to them all; and therefore makes more against the superiority of the *Romish* Church than for it: for by this all Churches planted by other Apostles have the same promise.

The *Papists* therefore have one Scripture more which they urge particularly for their Church; but it hath been so oft disputed, and so fully confuted by whole Volumes of our Writers, as a man would wonder to see them like Cats knockt down and quite dead in all appearance, yet rise up again with this Text in their mouths. It is this, *Thou art Peter, and upon this rock will I build my Church: and the gates of hell shall not prevail against it,* *Matth.* xvi. 18. As to this, I shall give you the heads only of several answers as plainly and briefly as may be for your more easie remembrance. But I pray you still remember what we are searching Scripture for, and that is a plain easie rule to determine all doubts that may arise in matters of Faith. And certainly this Text is not such, but as far or farther from that than the former, for 'tis a figurative speech all along; it speaks of building on a rock, and the gates of Hell; of binding and loosing; almost every word a figure: and the greatest Do-

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ctors and Fathers of the Church have disputed very variously about it; the *Papists* cannot deny it: and therefore this cannot be a plain easie rule to clear doubtful matters, it being so doubtful in it self. Let us now hear what the Text it self saith, *Thou art Peter, and upon this rock I will build my Church: and the gates of hell shall not prevail against it.* Is here any one word, that the Church shall be infallible and cannot err? The gates of Hell shall not prevail against the Church, therefore, say they, she cannot err. The veriest dunce in the University would be ashamed to make such ridiculous consequences. Put the case God had promised the King of *England*, that the *French* King should not prevail against him; must it therefore follow that 'tis impossible the *French* King should set foot upon *English* ground or kill any one of our Kings Subjects, or take any of his Ships? Rare nonsense! Many Princes after several battels lost, much of their Country invaded, yet have prevailed and driven out the Enemy: many a man after several wounds received, hath prevailed and killed his Adversary. Let then the *Papists* go and learn what that means, *The seed of the woman shall bruise thy head, and thou shalt bruise his heel*, Gen. iii. 15. The seed of the Woman crushed the head of Satan and prevailed against the gates of Hell, though the Prince thereof bruised and wounded him in the heel. Many errors and Heresies have bruised and wounded the Church, yet have not prevailed to destroy it; the vitals, the fundamentals have still been preserved. That profession of *Peter* whereon Christ built his Church, was, *Thou art Christ the Son of the living God.* This faith hath still been preserved in the Church, the gates of Hell never could prevail against it. This is all our Saviour here promised, and this he hath ever to this day made good, and will assuredly make good to the end of the world. But put the case these words, *The gates of Hell shall not prevail against the Church*, did imply some infallibility promised

promised to the Church in general; yet how come the *Papists* to challenge this infallibility to the Church of *Rome* and deprive all other Churches of it? Why, say they, Christ here promises to build his Church on *St. Peter*. 'Tis false; the Text doth not say, Thou art *Peter*, and upon thee will I build my Church: but, *Upon this rock will I build my Church*; and *that rock was Christ*, 1 Cor. x. 4. Christ the Son of the Living God whom *Peter* professed; on this rock was the Church built. But suppose yet farther, that our Saviour had promised he would build his Church on *Peter*, what then? Yet not on him alone, for *St. Paul* tells us, Eph. ii. 19, 20. That the *House of God* (which is the Church of God) is built upon the foundation of the *Apostles and Prophets*, *Christ Jesus himself being the chief corner stone*: built upon other *Apostles and Prophets* also as well as on *Peter*, but chiefly on *Christ himself*. And then for those words, *Binding and Loosing*; the same that is said here to *Peter*, is said to all the *Apostles*, Matt. xviii. 18. *Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven*. And again, Job. xx. 23. *Whose soever sins ye remit, they are remitted unto them: and whose soever sins ye retain, they are retained*. And what a silly childish noise do they make with those words said to *Peter*; *unto thee will I give the keys of heaven*: for the whole sence of those words is fully contained in those, *Whose soever sins ye remit, they are remitted unto them: and whose soever sins ye retain they are retained*. For 'tis sin that shuts us out of Heaven, and when sin is remitted, Heaven-Gate is again opened. Whoever then hath power to remit and retain sin, he hath the keys of Heaven to all intents and purposes. Where is then, I pray you, *St. Peter's* prebeminence over any other *Apostle*? for the Church was built on all the *Apostles*, as well as on *Peter*; and they all had the keys of Heaven given unto them.

But now mark what goes before in *John* xx. 21. *As my Father hath sent me, even so send I you.* This cuts off all manner of pretence to the least precedency of power given to *Peter* before the rest of the Apostles; for our Saviour here saith unto them all, *As my Father sent me, even so send I you; Even so,* in the self same manner. And sure the Papists are not so desperate as to say *St. Peter* had a higher and more powerful Commission than *Christ* himself: and as you see, *Christ* here gives all the Apostles Commission equal with himself: *As my Father sent me, even so send I you.* So that 'tis impossible *Peter* could have a greater. Is it not then a strange Presumption for the Papists to boast of such a transcendent power and preheminance given to *Peter* above the rest of the Apostles, as to make him Lord and Master over them? which doubtless would have raised no small indignation in the rest of the Apostles. We see when *James* and *John* desired only the precedency before the rest, no Lordship, but only to sit the one on his right hand, the other on his left, they were greatly offended at it. Wherefore to make *Peter* their Lord and Master, must needs offend them far more: yet we find not the least murmuring at it, because they found no precedency at all given him: And do not we see how *St. Paul*, though a late born Apostle, out of time, took the boldness to resist him to the face, when he walked not uprightly: which you may be sure *St. Paul* would not have done, had he taken *St. Peter* for *Christ's* High Priest, Lord over all: for *St. Paul* repented for having too severely reprov'd the High Priest of the *Jews*, though he did it unwittingly, and for his cruel injustice.

Certainly whoever reads the two first Chapters of *St. Paul's* Epistle to the *Galatians*, if he be not much possess'd with *St. Peter's* preheminance before-hand, must needs see that *St. Paul* gives him no such thing, but rather the contrary: mark I pray you, *St. Paul's* design there, 'tis to shew that

he received not the knowledg of the Gospel, nor the Commission to preach it from man, but from Christ only. And therefore as soon as Christ had revealed himself to him, and sent him to preach, *Immediately I conferred not*, says he, *with flesh and blood: neither went I up to Jerusalem to them that were Apostles before me, but I went into Arabia, and returned again unto Damascus.* Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days: But other of the Apostles saw I none. As if the seeing the other Apostles James and John, whom in the next Chapter he calls Pillars, had carried more appearance of his receiving Commission from man, than his seeing Peter and tarrying with him fifteen days. Now had Peter been (as the Papists would have it) Head of the Church, Lord over all; the seeing of Peter Head of the Church, and tarrying with him so long, had signified far more towards his receiving Commission from man, than had he seen all the other Apostles and tarried with them fifteen months: for Peter being Head, he and not the other Apostles, was to give him Commission. And then again when he names the great Pillars of the Church, who seemed to be somewhat more than the rest, he puts James in the first place: But though they seemed to be somewhat, yet whatever they were, St. Paul tells us, it maketh no matter to him, he gave them not any subjection: how! not any subjection? no, not for an hour, for they who seemed to be somewhat, in conference added nothing to him; but contrariwise, mark I pray you, contrary to all subjection, they gave unto him, yea, and unto Barnabas also, the right hand of fellowship; far from any Lordship over Paul, or over Barnabas either, though he were none of the Twelve, for he and they were all fellows in preaching the Gospel, dividing the work betwixt them; Paul and Barnabas to preach unto the Heathen, and they unto the Circumcision. Is it not then most evident by all this, that St. Peter was no Lord, nor Head over the rest of the

Apostles? nor did he out-live all the rest; and so become Head of the Church by survivancy: St. *John* that great and beloved Apostle out-lived him long, and 'tis thought all the rest: and then by survivancy he should be Head, and consequently his Successor Head of the Church, not St. *Peter's* Successor: for St. *Peter* himself was not Head. And then I pray you tell me, when St. *Peter* was dead, and St. *John* remained, who was then Head of the Church? Was St. *Peter's* Successor (whoever he was, *Linus* or *Clemens*) was he Head and Lord over St. *John*, or St. *John* over him? Speak I beseech you: No, your modesty will not suffer you to say that your Pope *Linus* was Head and Lord over St. *John* the beloved of our Lord. I dare venture my life on it, *Linus* never assumed any such Lordship to himself: for *Eusebius* tells us, that when *Polycarpus* a Successor of St. *John*, came to *Rome* to treat with *Anicetus* a Successor of St. *Peter*, about the time of celebrating the Feast of *Easter* (which was then much disputed: the Church of *Asia* holding it at one time, and the Church of *Rome* at another) *Anicetus* St. *Peter's* Successor did not assume any Lordship over *Polycarpus*, nor require him to submit unto the *Roman* Custom: No, he was so far from it, that he gave the honour to *Polycarpus* and the precedency, to celebrate the blessed Sacrament of the Lords Supper in his own Church at *Rome*. This was a mark of great honour and precedency, for in those days the Chief did always celebrate. If then your Church had no Headship over the *Asian* Church in the time of St. *John*, nor in the time of *Polycarpus*, many years after: I beseech you tell me from whence sprang this mighty Headship of the Pope to be Lord of the whole World? Successors, as Successors, can challenge no more Authority than their Predecessors had. If the present Bishop of *Salisbury* hath no Authority over the Bishop of *Lincoln*, certainly *Salisburies* Successor can have none over *Lincolns* Successor. And so Saint *Peter* having

having no Lordship over *St. John* nor any other Apostle, *Peter's* Successor can have none over their Successors: this is clear. How then? Did *Christ* ever come again upon Earth to establish this Headship? or, Did an Angel come from Heaven to do it? Though I must tell you, should an Angel come from Heaven and preach any other Doctrine than what is in Scripture, we are fully warranted not to receive it. But if neither *Christ*, nor Angel, nor any one Scripture declare this Headship, is it not a most unreasonable thing to require us to believe this as a matter absolutely necessary to Salvation? and to believe it with as full assurance as we believe *Christ* was born of the Virgin; or that *Christ* was Crucified; and that he rose from the dead. Let them shew us then in such plain Scripture words, that the Pope is to be Head of the Church, that the Church of *Rome* shall be Infallible unto the worlds end, that we are to receive all her Doctrines as the Oracles of God: or, that in the Church of *Rome* we have Eternal Life. Let them but shew us some promise, some command, plain like this, and we shall readily submit: really we should be heartily glad to see it, it would save us much trouble. But, beloved, you all know, there is nothing like this in all the Scripture: How then dare any man venture the eternal salvation of his Soul, and in obedience to the Church of *Rome*, practise things so apparently contrary to Gods Commands, as to worship Images, pray unto Saints, receive the Sacrament of the Lords Supper in one kind, and such like as I mentioned formerly.

I know there are in the writings of several Fathers many expressions which highly magnifie the Authority of the Church in general, and some for the Church of *Rome* in particular: all which signifie very little, if you consider the circumstances and motives for their so speaking. When the Church was infested with Heresies, the Orthodox Fathers disputing with them used all the Arguments they could to reduce

reduce them to the Truth: but perverse men not hearkning to their reasons, their last and pressing Argument was, the Authority of the Church, which they set forth with great lustre to make the Argument more powerful and force their submission unto it. And because the generality of the Church in those days, by Gods blessing, was not yet infected with errors, they urged the Authority and true belief of the Universal Church, to reclaim the particular Heretical Churches from their error: and the most general Language being then *Greek*, they used the word *Catholick*, which in that Language signifies Universal: and hence arose the phrase of the *Catholick Church*. Moreover, it pleased God to preserve the *Roman Church* in the true Faith, with great Zeal and Piety for many years, their Bishops being successively Martyr'd by the Heathen Emperors and their Officers at *Rome*: And their true Faith being celebrated also in Scripture by *St. Paul*, it was magnified by the true believing Fathers of other Churches, as *Antioch*, *Ephesus*, *Constantinople*, *Alexandria*, &c. that it might the more move the Heretical Members of their Churches to conform unto it: telling them how *St. Peter* and *St. Paul*, the two great Pillars of the Church were Martyr'd there, and therefore they ought to believe no error could enter that Church which was so sanctified with the blood of those two great Apostles and divers other famous Martyrs. All which they uttered with great zeal, that they might make the unbelievers to reverence it the more, and submit unto it: As when two of our Lawyers differ in opinion, he that hath the Lord Chief Justice *Coke* on his side, will magnifie him as such an Oracle of the Law that could not err, and say all that his wit can invent to set it forth; it doth not therefore follow that he seriously thinks *Coke* to have been infallible: no more do these sayings of the Fathers conclude the *Roman Church* to be infallible: as I shall now shew you by one Example sufficient to satisfie any man without farther trouble.

St.

St. Cyprian was a Bishop and Martyr of the true Catholick Church, as famous for Learning and Sanctity, as for his Faith and Martyrdom; he wrote a zealous Tract for the unity of the Church, wherein he uttered those sayings which the Papists have so frequently in their mouths. *Habere non potest Deum Patrem, qui Ecclesiam non habet Matrem*: he cannot have God for his Father, who will not have the Church for his Mother; And, *as no man was saved out of Noah's Ark: so no man can be saved out of the Church*. Which being spoken by so great a man, seem to carry great Authority with them: but if I might freely speak my mind, I would say of them, that they are fine flourishing sentences sounding handsomely to the ear; but cannot much satisfie a mans reason, unless he had clearly exprest what he means by the word *Ecclesia*, Church. I know full well what the Papists mean by it; they mean the Bishop of Rome and his Clergy, and all those that are of his Faith and Communion, and believe that no man can be saved that is not in that Communion: And this is with them the Mother Church and Noah's Ark. But I shall now plainly shew, that St. Cyprian meant no such thing: for in the beginning of this Tract he declares that St. Peter (whom the Papists would needs have to be the founder of their Church) had no Authority over the rest of the Apostles and Churches founded by them: but that all the Apostles were of equal honour and authority, *Pari consortio praditi & honoris & potestatis*. Which saying he fully confirmed by his practice, which is the clearest exposition of a mans meaning; for a great dispute arising between him and Stephen the Bishop of Rome about Rebaptizing those which were Christned in Heretical Churches, St. Cyprian declared, his Judgment was for Rebaptizing; Stephen declares the contrary: and both parties adhering stilly to their own opinions, the dispute grew so high that Cyprian held a Council of all the African Bishops, and

and there Decreed, that they ought to be Rebaptized; for there being but one Baptism, which was to be had only in the true Church, the Heretical Baptism being done out of the true Church, was no Baptism. Here 'tis plain, St. *Cyprian* meant by the word Church, his Church and all that were in Communion with him. *Stephen* on the other side calls a Council at *Rome*; and there Decrees, that the Heretical Baptism being performed in due manner, though the Priest Baptizing were an Heretick out of the Church, yet the Baptism being in the form of the true Church, was a true Baptism. But *Cyprian* notwithstanding the Decree of *Stephen*, with his Bishops, persisting in their opinion of Rebaptizing them, *Stephen* Excommunicates them; which St. *Cyprian* valued not a straw, but called *Stephen* his obstinate Brother, and a favourer of Hereticks, *Marcion*, *Valentine*, *Apelles*, and other Blasphemers against God; as is set forth in his Epistle to *Pompeius* writing of this business. And *Firmilianus* another Bishop of the *African* Church, writing to St. *Cyprian* of the same matter, says, that the *Roman* Church vainly pretend the Authority of their Apostles (meaning St. *Peter* and St. *Paul*) seeing that they did not observe those things which were delivered them from the beginning by their Founders. *Eos autem qui Romæ sunt non ea in omnibus observare, quæ sint ab origine tradita, & frustra Apostolorum auctoritatem prætere.* And a little before expressly affirms, that as the Hereticks are persons condemned of themselves: so the *Romanists* favouring and approving their Baptism, did adjudg and make themselves partakers of their damnable Heresies. By all which it is most evident, that St. *Cyprian* and the other Bishops of *Africa* did not mean the *Roman* Church for the Mother Church and *Noah's Ark*, out of whose Communion there was no Salvation: for though they were Excommunicated by the Bishop of *Rome* and his Clergy, persisted in their Opinion and slighted very much his Excommunication

tion, and esteemed their own Church to be that Mother Church and Noah's Ark, out of which there was no Salvation. And in like manner I conceive all other Fathers, who so magnifie the Churches Authority, mean that Church who are of the same Faith and Communion with themselves, supposing still their own to be the right, though ever so wrong. So that before you can with reason submit your self to the Faith, and put your self into the Communion of any Church, it is requisite for you to be assured which Church hath the true Faith and saving Communion: which must be found out by that only safe Rule of Scripture, by which all Churches ought to be examined and tried. And now I shall proceed a little farther with the Papists, and here challenge them to bring me any one sentence from any one antient Father of the Church, who with all his magnifying the Authority of the Church of Rome, or the whole Church in general, doth yet ascribe unto it power to propose any new Article of Faith by their own Authority, without Scripture-proof; much less to countermand any one Scripture precept. And unless the Papists can shew this, they shew nothing for their belief and practice of those many things I have formerly mentioned; and for which they have not one tittle of Scripture proof. But I can bring them clear Sentences from this great Father of the Church now mentioned, S. Cyprian, that they ought not to propose any thing as an Article of Faith, but what was expressly declared by Christ and his Apostles from the beginning, *Nihil praterquam quod semel Christus docuit, & Apostoli eius annuntiaverunt.* (I pray you mark this word *semel*) which he proves from that Voice which came from Heaven, *This is my beloved Son, hear him.* Mat. xvii. 5. And thence concludes, *Solus Christus audiendus est,* That we are to hearken to Christ alone, and not unto the Doctrines of Men. And then proceeds to shew, that we ought to be as careful in the observation of his Commandments as of his

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Doctrine

Doctrine, even to the very least, *Nec minima de mandatis Dominicis licet solvere.* Much less ought any presume to infringe or alter any thing in that great Commandment and Institution of the Blessed Sacrament of the Lord's Supper. All which you may see at large set down in his Epistle *ad Caelicium*, shewing how exact we ought to be in the observation of that Great and Holy Institution. And yet the *Romanists* most insolently presume not only to countermand several of Gods Commandments, but to make also that horrible defalcation of the Cup in this great Commandment, which *S. Cyprian* requires to be so Sacredly observed. This I have said for the fuller confutation of the Papists: for we take the Scripture for our only rule of Faith, and conceive ourselves bound to believe nothing more than what is there declared, as I hope I have fully proved.

The conclusion then of all must be, That we can have no infallible assurance for our faith to rest upon, but the Scriptures, the Word of God, and not of man. In the Scriptures we have Eternal Life, and therefore are commanded to search them for it; and there we shall find all necessary saving truth plainly set forth, as I shewed you. The humble Searcher and fervent Prayer cannot fail of it: He that thus seeks, hath our Saviours never-failing promise to find. And thus the beginning and ending of our discourse must be one and the same, *Search the Scriptures, for in them ye have Eternal Life.*

Having at length finished the several parts of my Text; I shall now in as few words as may be, declare unto you my motive and end why I undertook this work. No man is such a stranger in our *Jerusalem* as not to know what is daily discoursed in all places. Many timorous Zealots cannot hold in their fears; many insulting Papists cannot hold in their hopes, that Popery will again bear rule in this Nation. For my own part weighing things according to reason, I mean such a measure of reason as God hath given me, I cannot see any great pro-

probability of it: for the great goodness of God hath given us so gracious a King, and so averse to Popery, as that when it would have been a very great advantage to him, he could not by any means be brought to embrace it. We may be then assured he will not hearken to it now, when in all probability, it will dangerously shake, if not overturn also the very foundations of Regal Government in this Nation. Besides, the Sun-shine of the Gospel, for ever blessed be God for it, hath so long appeared in our Church, and so discovered the grossness of Popish errors in matters of Faith, such popish superstitions in their practices, as that men, women, and children, plainly see, and deride them. So that Scripture and Reason being so prevalent against Popery, and the Universal Genius of the Nation so averse to it, in reason I should think we are pretty safe from it. But when I consider our course of life is so contrary to Reason, and so bestial; so contrary to Religion, and so Atheistical; so contrary to Gospel-light, and such deeds of darkness daily committed; it seems too probable we may soon become of any or no Faith, who are already become such Beasts and Devils in practice. Have we not then great cause of fear, that God, after so many and so great blessings to draw our hearts unto him with cords of love, and (these failing of effect) after so many chastising judgments to fright us from our sins by smarting Rods; and all these also rendred vain, and God daily provoked more and more by our loud crying sins for vengeance: Have we not great cause of fear, that God will bring upon us that final and severe judgment, as to take from us the light of his holy Gospel, which we have so desperately abused and profaned, and leave us to our own blindness, to work out our present confusion and future damnation? Hence, and hence onely arises all my fear. *This makes the whole head sick, and the whole heart faint, Isa. i. 5.* For this cause I did resolve to advise you, That whilst you have the light, you would

walk as Children of the light ; and whilst you have the Scriptures before you, you would search into them, and arm your selves against the assaults of the world and the flesh ; against the powers of darkness, and cunning craftiness of those that lie in wait to deceive. What God pleases to do with us, he only can tell : I will never cease to hope in his infinite mercy ; nor can I cease to fear our own wickedness almost infinite, certainly never so excessive in this Nation. Whether God for this hath determined to bring upon us the evil day, I know not ; but this I know, that if he hath so determined, now is the time to prepare for it before-hand, and not when 'tis come ; for then mens hearts will be so filled with fears and cares to avoid the present evil, and to preserve what they have in this world, as that they will not be able to make a right judgment of things relating to the world to come ; but their reason will be so biased by their affections, as then to think those Arguments for the Popish Religion rational and plausible, which now they think very simple and absurd. Wherefore now in this time of peace and calmness, when your Reason is not disturbed with tumults, nor your conscience awed with dangers ; I here ask you in the presence of God, are your judgments convinced by those Arguments which I have laid before you in Gods Holy Word, that the Scriptures contain in themselves compleatly Eternal Life ; and that you ought to take them alone for the only rule of Faith ; and that you are not to hearken to any Doctrines of men, ever so holy, ever so learned, farther than they can make their Doctrine evident to your understandings by plain places of Scripture ; and that whatever miracles are pretended to be wrought by them, if they tend to prove any things which you, according to the best of your understanding, verily believe are against Scripture, you are to take them for lying wonders, wrought by that great deceiver and tempter of mankind, the Devil.

Are

Are you now fully persuaded of all this, or no? For your fuller satisfaction I repeat it again, and do you consider it well. Are your judgments? &c. If you doubt of any part of this, I, as your lawful Pastor set over you by God and the King his Vicegerent, require you to repair to me, and propose your doubts, and I hope, by Gods assistance to give you full satisfaction. And if you are already satisfied, then in Gods name, I require you to hold fast to the Scriptures, his holy Word, and not to suffer your selves to be carried away with any wind of Human Doctrine. And when, if ever, times of change and danger come, and your judgment begins to alter from what now seems to you apparent truth, and fully agreeable to Gods holy Word, you ought to conceive that alteration proceeds from the delusion of the Devil, the World, and the Flesh, not from any new inspiration from God, for he is the same to day and for ever; he cannot change, 'tis you that change. But perchance some will say in those days, This *Papist* tells me things I never heard of before, new and better arguments; and upon better information, I may and ought to change to better resolutions. Oh, my beloved take heed; 'tis not better information, but the old man loves to have it so, for it will then make better for his enjoyment of this World. But I will now take from you this subterfuge, you shall not scape me so: Go now to the ablest *Papist* you can hear of, consult with such; see what new and better Arguments they can now give you: and if you think you have met with such, come to me, I shall take any pains to give you better satisfaction. But if you come no more at me now, but in the change of times your heart and reason change, I shall (if I so long live) and you ought infallibly to conclude, 'tis not Reason nor Religion, but the blindness of your heart and the corruption of your flesh that leads you blindly away from the God of truth to follow the Doctrine of erroneous man.

For

For no doubt you may now in times of settlement and quiet make a far better judgment of things, than in times of bustle and danger. No man, whilst he carries this house of clay about him, can mount to that high pitch as to be above the reach of storms and combustions, but will undoubtedly be shaken and disordered with them. The stiffest Oak will bend with boisterous winds. Wherefore now, as I said, is the time to make a clear rational judgment of truth, and to make also firm resolutions to adhere to that. And then if danger comes, and your heart be besieged by powerful enemies, be sure to observe the counsel of good King *Hezekiah*, 2 King. xviii. 36. *Hold your peace and answer not a word* to any deluding *Rabshakeh* who shall endeavour to withdraw you from our Heavenly King Christ Jesus, and his holy Word, and revolt to the proud Prince of *Babylon*, the Pope of *Rome*. Disputing is dangerous when interest is the Argument, that takes captive the hearts of most men: silence then will be the safety. And be you assured, that in that great and terrible day of the Lord, the word that I have now spoken unto you (for 'tis the Word of God) shall judge and condemn you, if you swerve from it.

Lastly, for a Conclusion, let me advise all those who are not thoroughly settled in their Religion, to endeavour it with all speed: no man ever so young, ever so strong, hath any assurance of life for a day, we see it by daily experience: and it would be a very sad thing for a dying man to be then to chuse his Religion. I advise you therefore not to delay this necessary work: and when you are on serious mature consideration, well settled in the Faith, admit no more of debates, for 'tis a great artifice of the Devil so to busie mens heads in matters of Faith, as wholly to neglect good Life, without which Faith is fruitless and dead: for though we are justified by Faith, yet it must be *Faith working by Love*, Gal. v. 6. *And he that loves God keeps his Commandments*, John xiv. 15. and

and 21. And therefore 'tis meer Hypocrisie in those who seem so zealous for the truth of Religion, but take no care to live the Life of Religion; of which sort there are too many: they wear out their Life and their Bible in tumbling it over for Texts to oppose the Papists, but pass over all those Texts wherewith they should be armed to oppose the temptations of the Devil. *These ought you to have done, and not to leave the other undone, Matt. xxij. 23.* These persons will be ranked with those who in that final day shall come and say, *Lord, Lord, we have prophesied in thy name, cast out Devils, and done many wondrous works;* and yet shall hear that dreadful Sentence from the Lord, *I never knew you, depart from me all ye that work iniquity, Mat. vij. 23.* You are then to search the Scriptures both for true Faith and good Life, and to captivate your hearts in obedience to Gods Commandments, as well as your understandings in obedience to the Faith; both are equally requisite to Eternal Life, and both are plainly and fully declared in the Scriptures; *they make us wise unto salvation, and thoroughly furnish us unto every good work:* so that we are left without excuse in either. *You know these things, and happy are ye, if ye do them, not otherwise.*

And thus, Beloved, having laid plainly before you out of Gods holy Word, the way of Truth and the way of Error, the way of Godliness and the way of Iniquity, the way of Life and the way of Death; I most humbly and most earnestly beseech our most Gracious God for his Son *Christ Jesus* his sake, to give you a right understanding in all things, and to preserve you continually in the way of Truth, Holiness, Righteousness, and Life Everlasting. *Amen.*

T H E E N D.

3. 2

A
SUPPLEMENT
To the PRECEDING
SERMONS.

TOGETHER WITH
A *TRACT* concerning the
Holy Sacrament
OF THE
Lords Supper,

Promised in the *PREFACE*.

By the Right Reverend Father in God,
HERBERT Lord Bishop of *HEREFORD*.

London, Printed for Charles Harper, 1679.

A
SUPPLEMENT

TO THE PRECEDING

SERMONS

ON THE

A TRACT CONCERNING THE

Holy Sacrament

OF THE

Lord's Supper

Promised in the P. R. E. W. A. N. E.

HERBERT, Lord Bishop of Exeter

Lambeth Palace, London

A
SUPPLEMENT
To the Preceding
SERMONS.

IN the Preceding Sermons, I have proved these Six things. 1. That by God's special appointment all persons are to read and learn the Scriptures, for their Edification in Faith and good Life; and therefore 'tis both foolish and impious for vain Man to take upon him to give Reasons why the People should not read them. 2. The reason of this; because that *in the Scriptures we have eternal life*, as our Saviour tells us; which St. Paul explicates more particularly, saying, *That they make us wise unto salvation*; that is, they teach us all things necessary for our belief, and *they thoroughly furnish us unto all good works*; that is, they teach us all things requisite for good life. And these things the Scriptures compleatly contain in themselves, without any Humane Doctrines; so that if there were no other Writings nor Instructions in the World but the Scriptures alone, yet we should not want any thing necessary to eternal life. 3. That we are not to believe any thing with Divine Faith, but what is clearly contained in Scripture; for such a belief is a Duty belonging to God alone: and 'tis the greatest and most acceptable Duty and Sacrifice we can perform unto God, to captivate our understandings in Obedience to Faith in God:

and therefore to give this principal Divine Service unto Man, is high Idolatry; and consequently to believe in the Apostles themselves had been great Idolatry, had not Christ fully assured us, That they should have the Holy Ghost to guide them into all Truth: So that to speak properly, we do not believe in the Apostles and Prophets, but in God the Holy Ghost speaking in them. And for this reason we find St. *Paul* very wary in distinguishing, and declaring to the People what he delivered as from the Lord, and what he delivered as from himself, though he was persuaded he had the Spirit of the Lord, even in that, But yet no clear and full assurance that it was spoken directly by the Lord. Nay, our Blessed Saviour himself, though God and Man, yet would not have us believe in him as Man, and therefore assures us, That the words he spake, were not his, but the Father's speaking by him.

4. I have proved that we have not any clear and full assurance from God, That any Assembly of Men or Church since the Apostles, are infallibly guided by the Holy Ghost into all Truth, and therefore to believe in any Assembly of Men or Church, without this full assurance of the Holy Ghost's speaking in them, is Idolatry also; for by such a belief, you pay them the greatest Divine Worship.

5. Though we should grant, That some promise of Infallibility were made in Scripture to the Church, yet this must include the *Laity* as well as the *Clergy*; for the word *Εκκλησία*, which we translate *Church*, is always set in Scripture for the Congregation of the Faithful, and is not once set for the Clergy distinct from the Laity. But there is no such thing as *Infallibility* granted to any, neither Priests nor People nor both together.

6. Grant yet farther, That the word *Church* in Scripture should signifie the Clergy, and a promise of *Infallibility* made to them as Successors

to the Apostles; yet the same Promise being made, and the same Authority given to all the Apostles alike, the Successor of *St. Peter* and his Clergy, cannot from hence challenge any more Infallibility, than the Successors of the other Apostles with their Clergy and Church. But the Papists deny this Infallibility to other Churches. Certainly then other Churches may as well deny it to them. All these things I have proved.

But now for a fuller conviction of the Papists, and perchance for better satisfaction to some others, I have a mind to grant yet farther, That Christ made some particular Promise to *St. Peter* above the other Apostles, yea and to *St. Peter's* Successors also; ('tis impossible from Scripture to prove either of these; but let it pass so) let us now see how the Papists can from hence fix this Infallibility to the Bishop of *Rome*, and his Churches. For I have shewed you from Scripture (which doubtless is of better Authority than any Writings the Papists can bring for *St. Peter*) that *Rome* was comprised in *St. Paul's* Jurisdiction, and that he lived, and preached and suffered there. But we will pass over this also, and yield to *St. Peter's* Jurisdiction over the whole World. What then? Then *St. Peter* was Bishop of *Rome*, and settled his Successor there. And how do the Papists prove this? They answer, That many authentick Historians tell them so: Is this all their Proof? Humane Testimony from History, is this a sufficient foundation for a prime Article of Faith, on which depends the Salvation of all Christian Souls? Is this a sure Rock, or rather a Bank of Sand, to build their Infallibility upon? Do not the same Historians relate, that *St. Peter* was Bishop of *Antioch*? and we have more reason to believe History for this; because the Scripture tells us he was there; but not one tittle of his ever being at *Rome*, but strong

strong Presumptions to the contrary. *St. Luke* in the *Acts* speaking so much of *St. Paul's* going thither, hath not one word of *St. Peter's*, who being (as the Papists believe) so eminent an Apostle above all the rest, seems somewhat neglected by *St. Luke*, which makes me suspect *St. Luke* was not of their Opinion. And shall we accuse *St. Paul* also for want of charity or civility never to mention *St. Peter* in all those his particular and numerous Salutations to and from others in his Epistles? we must not think that their quarrel at *Antioch*, where *St. Paul* withstood *St. Peter*, stuck so long in his mind as to omit all Salutation to him in several Epistles. We ought rather in charity to *St. Paul*, to believe *St. Peter* was not at *Rome*. And truly methinks the Papists themselves, who pretend so much to honour *St. Peter*, do him no small dishonour in affirming him to be at *Rome*, when *St. Paul* answered for himself before *Nero* the first time; *St. Paul* complaining that no man stood with him, but all forsook him. And if those Historians, which the Papists rely on for *St. Peter's* being Bishop of *Rome*, speak true in the circumstance of time, then he was at *Rome* when *St. Paul* first answered before *Nero*: And who would not rather distrust these Historians, than believe *St. Peter* forsook *St. Paul*, when he answered before *Nero*. Certainly whoever considers well all these weighty circumstances from Scripture, may think them more ponderous, than the Relation of Historians, for his being Bishop there so many years. In which Matter, if the first Historian was mistaken, others that wrote after, perchance to save themselves the trouble of confuting him, and not fore-seeing any evil consequence arising thence, followed the wrack, and so the Error ran on too far to be corrected.

For my own part, though I will not gainsay the Historians,

rians, yet I must needs gainsay the Papists, That History-Relation cannot be a sufficient ground for so principal an Article of Faith, especially seeing the Scripture-Circumstances are so much against it. And they that will give full credit to Historians in this, must consequently believe the same Historians, affirming, That *St. Peter* was first Bishop at *Antioch*; that zealous City, which first took up that glorious, but then dangerous, Name of Christians. And is it not a disparagement to *St. Peter*, that he, like old doting Lovers, should so much prefer his second Wife before his first, as to bequeath this his inestimable Jewel of Infallibility to her? May not *St. Peter* be accused as *Ephesus* was, *Rev. 2.4.* to have left his first Love? Truly I will not so rashly accuse *St. Peter*, neither will I so rashly yield unto the Romanists this Infallibility, damning us all that will not sacrifice our Souls, and idolize it. I think I comply fairly, in yielding that *St. Peter* had some pre-eminence above other Apostles, and that he was Bishop of *Rome*; but that he gave all that he had to his second Wife, and nothing to his first; so great partiality I will never yield to, but require them to prove it, by producing *St. Peter's* Will, which I never yet could see, nor ever yet fully understood, whom *St. Peter* appointed his first Successor at *Rome*, to whom he bequeathed this inestimable Legacy: The Papists themselves cannot agree upon it; some say *Clemens*, some *Linus*, some *Cletus*: Are we not then at a rare pass for *St. Peter's* infallible Successor, when they cannot assure us who was the first, to whom *St. Peter* gave this Infallibility? For ought I know, this Jewel might be lost in the scuffle, and so none of them had it.

Moreover, finding the Papists so uncertain in so prime a Matter, makes me to doubt other things also. And therefore I farther require, to see the form of *St. Peter's* establishment.

blishment for his Successors: For this is a clear Case, That in the election of any Officer, if the fundamental Rules of Election be not observed, the Election is void. Let us then see the form of *St. Peter's* establishment, for the election of his Successors. The principal Authors that relate *St. Peter* Bishop of *Rome*, affirm, That he nominated *Clemens* for his Successor: And it seems this Story ran for truth; for they who will needs have *Linus* to be the first Successor, are forc'd to save up their Story, by saying, That *Clemens* out of modesty would not accept of it, and so *Linus* was put up, and after *Linus's* death, *Clemens* came in. So that we are not only ignorant who was *St. Peter's* Successor, but by what Authority also he succeeded; for it seems *St. Peter's* Authority was not obeyed, but another came in, and how he came in, is also uncertain; and which way soever he came in, I would know who gave them Authority, that did put him in? If *St. Peter* gave it not, as it seems he did not, but named his own Successor, who gave it? Or were they violent Intruders without Authority? And if they were no lawful Electors, sure he was no lawful Successor; and so, for ought I can see, the Church of *Rome* is at a great loss for their infallible Successor to *St. Peter*.

But which way soever this Business was carried at first, 'tis evident, that 'tis carried clean otherwise now. For at first, either *St. Peter* named his Successor (as most probable in Reason, and by History also,) or he was chosen by the Clergy alone, as many think; for that Custom seems to have continued a while in the Church; the People being but few, and bearing wonderful Reverence to their Pastors, were wholly governed by them in all things. Or he was chosen by the Clergy and People both; for after the People were grown numerous, they grew also factious, and would not receive such Pastors as the Clergy elected, unless

less they also approved them, taking upon themselves a
 share in the Election: And this was so generally practised
 in all Churches, that at length he was not allowed a law-
 ful Pastor, that was not thus chosen. And 'tis plain St. Cy-
 prian, *Cecilius*, *Polycarpus* and other Bishops were of this
 opinion, as appears in their Epistle to *Arilix*, which is the
 68 Epistle placed amongst St. *Cyprian's*; where they en-
 deavour to prove from several places of Scripture, That
 both Bishops and other Clergy-men ought to be chosen in
 the presence of the People, that they might approve or
 object as they found cause; citing first *Num.* 20. 25. where
 by God's Command *Eleazar* was made High Priest in the
 room of his Father *Aaron* before the Congregation: and
 so *Acts* 1. where *Matthias* was chosen in the place of *Ju-
 das*: and again *Acts* 6. where the Deacons were chosen:
 all done before the People. Whether this be a necessary
 circumstance or no, 'tis not my part here to determine.
 My business is only to shew that which way of all those
 above mentioned, St. *Peter's* Successor was chosen at first,
 and afterwards for hundreds of years, this is evident, That
 the Election now is quite otherwise, than it was for many
 hundred years; for now he is chosen by a select company
 of Cardinals, an order of Clergy never heard of in former
 Ages, all created by Popes, some in Favour to their Kin-
 dred, some in Faction, to keep up their Party in *Rome*, some
 in Policy, to get interest with foreign Princes, creating
 their Relations, as fit for Clergy-men, as St. *Peter* was for a
 Courtier, and these are the gallant Men, that must chuse
 up an infallible Successor to St. *Peter*; whereas doubtless St.
Peter would abhor such spruce, delicate, effeminate Cler-
 gy; I will say no worse of them, though the World talks
 loud things of another gues's nature. But let these men be
 what they will in their Lives, I look upon them to be in no
 Authority for Election; not being instituted by St. *Peter*,

nor conformed to the Primitive Practice, the Election being then, as before related, either by all the Clergy, and Bishop being excluded, as now; or by all the Clergy and People both. Moreover, put the Case these Cardinals should be divided in their Election, and set up several Popes, as they have done, who remained for several years; therefore may many more; whose Infallibility then must we rely on? If you tell me, This may happen, how ever he be chosen; Pardon me, not if he be chosen and nominated by his Predecessor, as in all probability, and best of History, St. Peter's Successor was. But it may be again replied, That the Predecessor may die a sudden death, and then we are to seek; or if other Bishops choose him, they may be divided; or if Clergy and People are to make the Election, they also may be dis-jointed and divided; and thus we are to seek as well as in the Cardinal's Division. All this is true, and for all these probable confusions, I cannot think God left his Church in this confused manner; so as doubting Souls cannot tell to whom to make their address, to be resolved in Matters of Salvation.

Again, their *Council of Florence* determined and declared, That the intention of the Minister is requisite to the effect of every Sacrament: As for example, if one of their Priests should pronounce the words of Consecration in the Lord's Supper, and not intend to consecrate the Bread, then 'tis no Sacrament, but the Bread remains bare Bread still, because he did not intend to consecrate it. (I pray you, remember this, for I shall have occasion to mention it again hereafter.) So when any Bishop says the words for ordaining a Priest, and doth not intend really to ordain, they say he is no Priest. So when an Archbishop, seeming to consecrate another Bishop, says the words, but doth not intend his Consecration; then they believe, this Man is not hereby really made Bishop; the words, without the intention, having no effect.

desire to know particularly, where 'tis to be found. Here we shall find the Papists at a great stand. Some say, 'Tis in the Pope alone, some in a General Council alone, some say, in Pope and Council together. Nay, some will farther tell you, That whether Pope, or Council, or both together decree any thing, yet that Decree is not obligatory in any National Church (as for example, in the Church of *France*;) unless the Church of *France* have approved and received that Council. You see, at what a loss we are still for Infallibility, they themselves are not agreed where 'tis to be found. But certainly, of these three several Opinions (I pass over the fourth) it is most rational and coherent to their first Principle, That the Infallibility is fixed in the Pope, whom they all grant to be St. *Peter's* Successor; for this Infallibility being originally granted to St. *Peter*, 'tis most coherent to this, that it should descend to his Successor. Besides, they that would have it in the Pope and Council together, say, That the Pope only hath the power to call General Councils, and to confirm the Decrees of the Councils; so that if he doth not both call and confirm all the Decrees, they are of no force, nor any obliged to submit to them. And thus, in effect, this Infallibility determines in the Pope alone, the Council signifying nothing without him. And then if this Infallibility be residing in the Pope, I pray you remember what I told you but now, the impossibility of assurance of any man's being rightly Pope, which requires so many assuring Circumstances.

But now after all these innumerable difficulties and perplexities to find out where this Infallibility lies, I meet with another grand difficulty, yea, as great as all these put together. For, if we consider what strange, horrid, wicked Creatures have been Popes (since the Creation of the World there have not been persons more abominably and devilishly wicked) what possible assurance then can be found

found sufficient to make us believe the Infallible Spirit of the Holy Ghost inhabits in such Dens of uncleanness and cruelty, as the Breasts of such detestable Monsters of Iniquity. To believe the high incomprehensible mystery of our Saviour's Incarnation, That the Omnipotent Divine Nature, and the weak Nature of Man are united in one Person of Christ, is sure a thing of very hard belief, and requires the expresse Word of God to make us to submit and captivate our understandings in obedience to it. What then can be sufficient to make us believe this, so extreemly contrary to all reason, That the All-glorious and All-holy Spirit of God, and the spirit of the Devil should be united in the heart of such abominable Popes? What can captivate our hearts to this belief? I confels we are to submit to God's Word; though it seem ever so contrary to reason, I dare not say otherwise. But then I beg leave to say, That I may require to see the Word of God for this as plainly, and as expressly as we see the Sun in a clear Sky at Noon. *Gideon*, as it is set forth *Judg. vi.* after that God had plainly declared unto him by an Angel, That he should conquer the *Midianites*, and had confirmed his Word by that Miracle of Fire rising out of the Rock, and consuming the Sacrifice; yet presumed to require of God a farther assurance, by a miracle of Dew filling a Fleece of Wooll; yea, and after that, a third Miracle of having the Fleece dry, and all the ground wet round about it; and the great goodness of God hearkned to him in all. I hope then the Infinite goodness of God would not be angry if I should desire one, two, or three evident assurances to make me believe a thing to humane reason, far more impossible than his conquering the *Midianites*. God was graciously pleased to assure us by his beloved Disciple *St. John*, of the Incarnation of his Eternal Son, that he had heard, and seen, and looked upon (the Original word is *ἑώρακον*, which signifies

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consideringly to observe) yea, and his hands had handled the Word of Life: all which put together, is as complete an assurance as can be imagined; and all this to assure us of the Union of the two Natures, Divine and Humane in one Person, as I said before; and yet the Divine and Humane Natures are not so extremely opposite as the Spirit of God, and the spirit of the Devil. May we not then in all humility desire to hear, to see, narrowly observe, yea, and handle with our hands some firm Evidence of this Union of the Spirit of God, and the spirit of the Devil in the heart of Pope *Alexander* the Sixth, guilty of Rapine, Murther, Incest, and all other Abominations imaginable? Let then the Papists shew us from *St. John*, or some other Apostle, some such full Evidence as this of *St. John*, for this incredible Union, and I shall submit; but certainly never till I hear, see, and handle it: let them believe what they please.

Having thus, as I suppose, given you sufficient reasons to take you off from so long a Journey as to *Rome*, to consult his infallible Holiness, the Pope: Perchance you will ask me to whom then you are to make your address for the determination of such doubts and disputes as may arise in matters of Religion; Hath God left his Church without any Head to guide and govern it? No certainly, we have a Head and Guide Infallible, Christ Jesus our Lord. But he is in Heaven, we cannot ascend thither, nor must we expect miraculous Voices from thence to answer us: I grant it, for there is no need; Hearken to *St. Paul* *Rom. x. 6, 7, 8, 9.* Say not in thine heart, Who shall ascend into Heaven? (that is, to bring Christ down from above.) Or who shall descend into the deep (that is, to bring up Christ again from the dead.) But what saith it? The Word is nigh thee, even in thy mouth, and in thy heart: that is, the Word of Faith which we preach. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe

believe in thine heart, That God hath raised him from the dead, thou shalt be saved. You have Christ's Word at hand, God be blessed for it, 'tis daily before you: If thou shalt confess with thy mouth, and believe with thy heart what is there plainly set forth, thou shalt be saved: You have God's Word for it, in several places, as I have shewed you, and that there is nothing more necessary to be believed: and if you will not believe God's Word in this, you will not believe though one rose from the dead, nor though an Angel descended from Heaven. And as for doubts and disputes there is no need, lay them by; nay, there is hurt in them; for they gender *strife of words, from whence cometh envy, railings, just surmisings,* 1 Tim. vi. 4. I have often told you, What is necessary, is plain, without dispute. But you will say, The common people do not understand half, nor a quarter of the Scripture, as it there lies; What then? Then 'tis necessary to instruct them further. In the Name of God do so; make them understand as much as you can of Scripture, the more the better, though not necessary. And I dare affirm, That whoever believes explicitly as much as he understands of Scripture, though it be not the hundredth part of it, and believes all the rest implicitly, that is, believes all the rest to be true, because God spake it, and also, practises according to that he doth understand, that man shall be saved: And this I will undertake to make good against all the Wise Disputers of the World: *But if any man will be contentious, we have no such custom, nor the Churches of God,* 1 Cor. xiv. 16.

'Tis probable you may object, It often happens, that Disputes do arise both among the People, and among the Priests also, and though the things disputed be not necessary, yet 'Tis necessary to have some of Authority to determine and compose them, otherwise great Disorders and Tumults may follow. No doubt but restless and perverse-spirited

spirited men will raise Disputes and Troubles, where there is no ground for them; yet there will be no need to determine the truth on either side; but rather to compel both Parties to peace and quiet, that neither cause disturbance to Church or State; and this belongs to the Civil Magistrate and his Authority. For 'tis not the determination of Priests or Pope, will keep such busie-bodies quiet; they will as readily dispute their determination. Was it not so in the *Arian* dispute, which was determined by that famous Council of *Nice*? yea, and confirmed also by the Emperor's Decree? yet all without effect, the *Arians* still maintaining their Opinion, hundreds of years after. We see then that Determinations are as fruitless as needles. But in the first three hundred years of Christianity there was no other rule of Faith, but the Scripture alone, neither did any Man, or any Assembly of Men after the Apostles, take upon them to determine any new matter of Faith, though there were several Heresies started in those days. The Pastors of the Church only preached the Scripture, and required Men's Obedience to that; they that refused, were excluded the Congregation and Society of the Faithful: and they proceeded no farther.

If it be answered, That all the Princes of the World were then Heathens, by reason whereof no General Councils could be called to determine more, though ever so requisite. I answer, let us then see, when that great General Council of *Nice* was called under *Constantine*, a Christian Emperor, what they determined. The Church then had Three hundred years experience to find out what was wanting, and composed another Creed for all the World; yet added no new Article of Faith to that called the *Apostles* Creed; but only explained some things in that more fully: and whoever believed and subscribed to that Creed passed for an Orthodox, a true believing Christian. Doubt-

less so many Learned and Godly Bishops would not omit any thing necessary to Man's Salvation. Let us then hold fast to that, for now I hope all was compleated: The Bishop of *Rome*, as well as other Bishops, approved and subscribed to this. We all profess that *Nicene* Creed: and if that Creed was sufficient to save all Christians then, sure it will save all Christians now. Why then do they require us now to believe more, Purgatory, Praying to Saints, and a thousand other things, whereof there is no mention in the *Nicene* Creed or Council. The Papists will answer, Because many oppose them now, but no body opposed them before the Council of *Nice*. They answer most truly: no man opposed them before, and why? because no man professed them before. These are new matters of a later hatching; no man in these days so much as dream't of such things. But 'tis not at all to our purpose, whether any then professed them, or any opposed them: for be they true, or be they false, there is no necessity to believe them. This is true, or else all the Bishops of that Council were fowly to blame in not putting them into their Creed: from whence 'tis evident, they thought them not necessary then, and so may we safely think now. But the Papists farther Object, Many damnable Heresies may arise, which the Fathers of that Council being no Prophets, could not foresee: I grant it; What then? Why then it will be necessary to suppress them: I grant this also, and earnestly desire it. Suppress whatever is now set up, but set up no more new as necessary to be believed. This is the Point we still hold to: Men were saved, and may still be saved without believing more. Till they can confute me in this, their talk is vain and without weight.

And thus all, both Men and Women may be able to stop the mouth of Papists with their own Argument; when they cry unto you in their absurd wonted manner, *Hear*

the Church. You must believe as the Church believes; Answer, Yes, you do believe as the Church believes, as the Church and Council of *Nice* believed; you hold every Article of their Creed. 'Tis you Papists who believe not as the Church and Council of *Nice* believed; you have altered the Faith, and have built a great deal of Wood, Hay, Stubble upon the old foundation, which can never abide the trial of Scripture. From whence 'tis evident you are the Hereticks, for you have wilfully taken up to your selves several Opinions contrary to Scripture, which you profess to be the Word of God; and therefore you are, according to St. *Paul*, ἀντομαρτυροί, condemned of your selves; for you acknowledge the rule, and yet go on in your will-worship contrary to the rule.

Yet notwithstanding all that I have said here, I declare this, When there are several Opinions and Disputes in a Nation about Matters in Religion, the Supream Magistrates and Church-Governours may in Prudence think it necessary for the peace of Church and State, to require all that are to enter into places of Trust in Church or State, to subscribe to such Articles as they conceive most conducing thereto; and he that refuses, they may refuse him: no man is injured by this either in his Salvation, or Life, or Liberty, or Estate; he is as free as he was before. I hold only to this, That no man be required to believe any thing as necessary to Salvation, but what is plainly contained in Scripture.

*A Tract concerning the Holy Sacrament of
the Lord's Supper, which I promised in
the Preface.*

• Good Reader,

YOU must first understand, What it is to take a saying in a Literal or a Figurative sence. For Example: If a Man take a Stick in his hand, and say, This is my Staff; you take this in a Literal sence, that is, you take it according to the bare words, and usual meaning of them, that this Staff is his, he is the owner of it. But if he say, This is my Horse; you see that Stick is not a real Horse; therefore, you conceive, he means not a real Horse; but that as a Horse is used for a help to carry a Man on his way, so this Stick helps to support his Body, and carry him on his way. This we call a Figurative sence, that is, signifying something otherwise than the bare words usually express: For the word *Horse* is not here taken, as usually, for a real Horse, but for another thing used as a Horse. Now all Men that reade the Scripture, find it necessary to take many things spoken there in a Figurative sence; for it would be contrary to all Reason and Religion, to take them in a Literal sence. As when our Saviour said, *I am the Door*, no Man conceives Christ to be a real Door; and therefore he takes it in a Figurative sence, by way of comparison to a Door; that as a Door is the entrance into a House, so Christ tells us, he is the Door, the entrance for us into Heaven; no Man can enter there but by him and his Merits. So Christ said, *I am the Bread that came down from Heaven*; no Man takes this in a Literal sence, according to the usual meaning of the word *Bread*, for real Bread, but by way of comparison; as *Bread*

nourishes our Bodies, so Christ is come down from Heaven to nourish our Souls. Again, Christ taking Bread in his hand, said, *This is my Body*: We know that Bread is not Christ's real Body; we therefore conceive Christ means a comparison; that as this Bread is broken and bruised under your teeth, and so passes down into your breast to nourish your Body, so my Body shall be broken, bruised and killed, that by my Sufferings and Death, your Souls may be nourished to eternal Life. In all reason we must conclude thus, unless Christ had said something more, to make us think otherwise; for we have no other way to understand any thing Christ spoke, but according to the Rule of Reason, which God hath given us to speak and understand all things. But the Papists, who understand the former words, *I am the Bread*, in a Figurative sense, meerly because their Sense and Reason tells them, that Christ is not real Bread, yet will needs understand these words, *This is my Body*, in a Literal sense, That the Bread is made Christ's real, substantial Body, though their Sense and Reason tells them, 'tis still real Bread; for which, I desire them to give me a satisfying Reason, for in all appearance, both Affirmations are of the same nature. Certainly then they must shew us some great Motive, that induces them to take the two forms of speech so very differently, being in themselves both alike. First, From Reason no Motive can possibly be found; for, by Reason, 'tis equally hard to understand Christ to be Bread, as Bread to be Christ. Secondly, If, according to Religion, we captivate our Reason, in obedience to Faith, 'tis as easie to believe Bread to be Christ, as Christ to be Bread.

And 'tis very impertinent here to talk of God's infinite Power, how that can effect things impossible to Reason; for we must readily grant it. And therefore the Papists do as falsely as foolishly accuse us of Unbelief; and that we
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are wholly guided by our Reason, and deny the Bread to be Christ's Body, because our Reason cannot comprehend it. Do not we believe, God created all the World of nothing, three Persons to be one God, God and Man to be one Person, Christ? Sure these are harder to believe, than that God can change Bread into his Body; and we would more readily believe this, than the former highest Mysteries, had we this miraculous change as plainly set forth in Scripture, as those Mysteries greater and harder to be believed. Let them then plainly shew us in Scripture, that Christ changed the Bread into his Body, and we shall as readily believe it as they: but they barely tell us, Christ said of the Bread, *This is my Body*; and we again tell them, Christ said, *I am the Bread*: They require us to believe the first to be a miraculous change, and we likewise require them to believe the second to be as miraculous a change; they refuse the second, so we refuse the first, why not? This is the thing we still urge, to shew us some compelling Motive, why they make such an infinite difference between these two sayings, when the forms of speech are both the same; yet the one must infer a mighty miracle, the other none at all, but as familiar a Figure as may be. Had our Saviour taken into his hand a picture of a Face, and said, *This is my Face*; what Man could imagine he intended, *This picture is changed into my real substantial Face*? but rather undoubtedly conceive he meant, *This represents my Face*. And just so when he took Bread into his hand, and said, *This is my Body*; who can imagine but he meant, *This represents my Body*? And therefore, as I said, it requires some urgent Reason to make us think otherwise. But instead of Reason, they return us Railing, that we are faithless Hereticks, and we reply, They are foolish Praters.

But now to shew how willing we are to believe Christ in this or any thing else, be it ever so much against our reason,

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we will narrowly examine and observe all circumstances in the institution of this blessed Sacrament, and see if we can find any considerable motive to incline us to this miraculous change of transubstantiating bread into Christ's Body.

In the first place, let us reflect on the Original Type of this Sacrament, which was the Sacrifice of *Melchisedek*, King of *Salem*, when he met *Abraham* coming from the Victory over the Heathen Kings, mentioned *Gen. 14. 18.* And *Melchisedek*, King of *Salem*, brought forth bread and wine. This *Melchisedek* was a Priest of the most high God. And *Heb. 7.* the Apostle at large declares, That Christ was a Priest of the same Order with *Melchisedek*, in all things typified by *Melchisedek*. Now what Sacrifice did *Melchisedek* offer up unto the most high God? Bread and Wine, real, substantial Bread and Wine: Doubtless then from hence we should conclude, That Christ being a Priest of the same Order with *Melchisedek*, should offer the same Sacrifice with him, real, substantial Bread and Wine. Surely this makes against the Papists Transubstantiation.

Secondly, Let us consider the *Jewish* Sacraments, which were also Types of ours. The *Jews* had in their Church two Sacraments, Circumcision, and the Paschal Lamb: and these were, as I said, Types of what was to follow in Christ; who abolishing that Church and Sacraments, did introduce two other Sacraments in his Church, Baptism and the holy Supper. As Circumcision was the initiating Sacrament to the *Jews*; So Baptism is to us: And as the Paschal Lamb was the commemorating Sacrament to the *Jews* of their deliverance from their bondage in *Egypt*; so the holy Supper is our commemorating Sacrament of our deliverance from the bondage of Hell. You see then that thus far our Sacraments resemble those of the *Jews*. Was there any Transubstantiation in the *Jewish* Sacraments? No: We cannot then from the *Jewish* Sacraments find the least hint of Transubstantiation in ours. Thirdly,

Thirdly, Let us compare our two Sacraments one to the other. Is there any Transubstantiation, or any real alteration in the element of water in the Sacrament of Baptism? No: the water still remains in substance water. We cannot then from that Sacrament find any ground for Transubstantiation in this.

Fourthly, Let us consider this Sacrament in it self, what was our Saviour's intent in the institution of it, which certainly should be a great, and the best guide to us in this business, 'Tis evident by several Scriptures, that it was instituted to commemorate our Saviour's Passion and Death; Christ expressly declared it so at the institution; *Do this in remembrance of me*; And St. Paul, 1 Cor. xi. 26. expressly declares it so; *As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come*. Now let us see if Transubstantiation do any way help towards a fuller setting forth the Lords Death. Let the Papists shew this if they can; it would somewhat encline us to their Transubstantiation: for my part I profess sincerely it appears to me quite otherwise. For in their transubstantiated Sacrament, there is no representation of our Saviour's Suffering, nor of his Blood-shedding and Death: for they affirm his Body to be there a Spiritual Body impassible; no breaking of it; no division of the Blood from his Flesh: for they believe Christ's Body to be entirely Flesh, Bones, and Blood, the whole Body under both forms of Bread and Wine; so saith their great Doctor *Aquinas*, in the third Part of his *Summes*, *Quest. 76. Art. 2.* and there proves it in his School-way. So that in their Sacrament there is nothing representing Christ's Sufferings, nor Blood-shedding, nor Death: For, first, There is no real substance broken; for the substance of Bread, say they, is gone, and 'tis now Christ's Body, which is now impassible, cannot be broken. The Priest seems to break a Wafer, but 'tis no real Wafer, 'tis Christ's Body;

Body ; that is not broken neither : So in truth and reality nothing is broken ; 'tis broken, and 'tis not broken. And then for the Chalice, there is no Wine, nor Christ's Blood apart, 'tis Christ's Body entire (as they believe) so you drink the same, both Body and Blood together, which before you have eaten ; and you eat before the very same which you afterwards drink : So that eating and drinking is here one and the same (rare School-devices). Let us return to our own Sacrament ; there is real Bread and Wine, the Bread is really broken by the Priest as it was by Christ, 'tis also bruised under the teeth of the eater : So the Wine is received a part from the Bread ; both in a Figure, representing unto us Christ's Sufferings, Blood-shedding and Death, and buried in our breasts as in the Sepulchre.

And thus you see how much better our Sacrament of real Bread and Wine shews our Saviour's Sufferings and Death, than their transubstantiated Bread and Wine. Now considering how many figurative Speeches there are in the Gospel, a man cannot but wonder how this Transubstantiation with accidents only of Bread and Wine hanging in the Air, without any substance of Bread and Wine to support them, how this could come into the head of the first Inventer ; there being nothing in the Types and Sacraments of the Old Law, nor in the Institution of the New, to give us the least hint of it ; Especially considering the simplicity and plainness of the Gospel, preached generally to a vulgar Auditory, and fitted for their capacity, and these Sacraments instituted for their use as well as others. But the Papist Doctors have turned this into such an obscure Scholastick Sacrament, that you must study Logick, Physick, Metaphysick, and School-Divinity many years, before you can understand what they would be at ; without any Scripture-foundation for this their Castle built in the Air.

How? cry the Papists, without any Scripture-foundation? Look, we advise you, into St. John's Gospel, Chap. 6. v. 53, 54, 55, 56. *Then Jesus said unto them, Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Who so eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.* What can be more plainly exprest, even to the meanest capacity of men? Good Reader, I suppose you conceive that here we are hard beset, for these words certainly carry far more appearance for their transubstantiating the Bread into real Flesh, than the bare saying, *This is my Body*; which, as I shewed you, is a common figurative way of speaking in Scripture. But yet, as our Saviour saith, *If ye have faith, ye may say unto this mountain, Be thou removed, and it shall be done*: So you shall see this their mountain of Objection presently removed.

Come then, my Papist Doctors, Will you have these words in St. John literal, down right literal, without any figure? I beseech you then tell me, What becomes of all the Laity in your Church? Will you send them into Hell, Body and Soul for ever, to make good this new-found Transubstantiation? Doth not our Saviour here expressly declare, *That, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you: Eat and Drink, mark, and Drink;* And do the Laity eat and drink literally? No certainly: How then shall they enter into life? Must none but the Priests be saved? Poor miserable Laity! I am sure you must literally be damned for ever to save Transubstantiation; a sad doctrine for you, whatever becomes of your Priests: I fear they will fare little better, than thus blindly lead you into this fatal ditch of damnation: Consider, I beseech

you, how they delude and gull you. They press these words of St. *John* upon the ignorant Laity, *My flesh is meat indeed*, to perswade them 'tis real flesh in the Sacrament: but when we press them with those words, *Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you*: thereby shewing, That 'tis necessary for all to drink the blood, as well as eat the flesh; then they say, *All* here is to be taken in a spiritual sence, of eating and drinking by Faith. Wherein they say truly, but yet shew they deal falsely with you, making you believe *All* here is to be taken literally; whereas in truth *All* is to be taken spiritually, and they compelled to acknowledge it so by their unlucky Decree of taking the Cup from the Laity. Had it not been for this, good God, how would they have dunn'd our ears with this Chapter of St. *John*! there would have been no enduring their lowd clamors for their literal sence.

But now I beseech you calmly to consider this passage in St. *John*, *Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Who so eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.* These words carry far more appearance of Christ's real Flesh in the Sacrament, than those in St. *Matthew*, *This is my Body*: which, as I said before, is a figurative way of speaking, very frequent in Scripture. and no body startled at it: but when our Saviour pronounced those words in St. *John*, most that heard them, were very much startled and disordered at them; yea, many Disciples left following our Saviour upon them, crying, *This is an hard saying, who can hear it?* for really it sounds very hard, if you take the bare words in themselves without our Saviour's Comment upon them (whereof we shall speak by and by.) This then is the thing I pray you to consider: if those words in St. *John*, which carry so much a greater appearance of real flesh in the Sacrament, yet may and ought

to be taken, and are taken by the Papists themselves in a Spiritual sence; Is it not a most unreasonable and senceless thing in the Papists, to cry out upon us for taking those words in St. Matthew, *This is my Body*, in a spiritual sence? It is just the same as for a man that refuses to take a gilded shilling for pure Gold; cries out on me, because I will not accept of a piece of plain brass for pure gold. But setting aside the Papists (who take all Scriptures right or wrong, as they serve most for their turn; and as they blasphemously call the Scripture *a nose of wax*, so use it, and shape all to their own fancy,) let us now see our Saviour's own Comment on his own words, that is the sure way to have the right sence of them. I pray you then observe how our Saviour in this Chapter, v. 47. just before he began this discourse, prepares his Disciples for the spiritual understanding of what follows, by saying, *Verily, verily I say unto you, He that believeth on me hath everlasting life*. Which plainly shews, that the words he was going to speak, were to be apprehended by Faith, and not in a carnal way: for as he saith in this 47 Verse with a double asseveration, *Verily, verily I say unto you, He that believeth on me hath everlasting life*: So Verse 53. *Verily, verily I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you*. Here he affirms the very same of eating his flesh, as before of believing in him; shewing that our eating must be by Faith, and not carnally. And then again after our Saviour saw that many were offended at those words of Eating his flesh; to take them off from any gross carnal apprehension, he tells them, *The words that I speak unto you, they are spirit, and they are life*.

After that our Saviour had thus instructed his Disciples, in the true spiritual sence of his words, we find it so rectified their Understandings, as that when he administered to them this holy Sacrament, and gave them, that which figurative-

ly he called, his Body, to eat, not one of them in the least scrupled at it; which doubtless some one or other would have done, had they imagined our Saviour had given his real Flesh. They who startled at hearing it, would much more at acting it; for their Faith was not yet so strong, as to believe such a miraculous Transubstantiation, as the Papists fancy; and that his whole Body should enter in at the narrow circle of their mouthes. For we see how weakly they staggered at our Saviour's Resurrection, though forewarned of it several times by him; and they had seen him also raise several others from the dead, yet would not believe his Resurrection, till they saw him, and scarce then. All which plainly shews, they took the Bread as real Bread, according to Christ's Institution, in remembrance of his Passion and Death, and not as his very Body, entring in at their mouthes into their breasts; which doubtless some of them would have startled at, as I said. And can any Man think, but that our Saviour would have more particularly instructed them in so high and wonderful a Mystry (as the Papists make of it) before he had delivered them his real Body to eat? he knew well the weakness of their Faith. Nor do we find St. *Paul*, when he instructed the *Corinthians* concerning this Sacrament, say any thing, which might give them any apprehension of so difficult and sublime a Mystry, as the Bread to be changed into Christ's very Body; and that all which they saw, felt, tasted, were only meer accidents remaining, no Man can conceive how; and 'twere giddiness to believe, unless they had been particularly and fully exprest by divine Authority; then, I grant, we ought to believe it, without hearkning to our Sense or Reason, as we do other Mystries. Let the Papists shew us in Scripture their Transubstantiation, and accidents thus remaining, and we will believe all as firmly as they. I do not require their fine School-word Transubstantiation, but
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to shew any expression which clearly imports it, and that shall suffice. But to believe contrary to all Sense, to all Reason, without divine Affirmation, were senseless indeed, not faithless, no Scripture requiring this Faith. And that Scripture in *St. John*, which seems to say most towards it, the Papists themselves take, as we do, in a spiritual sence, not literal. What shall we say to these Will-worshippers, Will-believers! 'Tis meer Will-godliness for gain. This new-found Sacrifice, with new-found Purgatory; brings store of Mass-grist to their Mill. This we readily, and with cause believe, and so do they.

The Papists then taking that passage in *St. John*, in a spiritual sence, as we do, they have nothing in Scripture for their Transubstantiation, but those words, *This is my Body*; which taken barely in themselves, can signifie no more a substantial change, than, *I am the Bread*. And if we add to the words the Circumstances of the Institution, or the relation to the former Types, or to our present Sacrament of Baptism; in none of these we find the least Motive to a substantial change of the Bread, but quite contrary, as I have shewed you. Yet, I pray you, let us see what strange stuff, and confused kind of business, the Papists make with this their Transubstantiation. We will talk a little with them in their own Language.

Well, my Friends, let us hear how you order this your Transubstantiation. Our Saviour takes Bread in his hand, and says, *This is my Body*. I desire you to expound to me, in a plain Catechistical way, how you understand these words; and to save you as much trouble as I can, I will tell you my weak apprehension of them; if right, the Work is done; if wrong, I pray you instruct me better. I humbly conceive, when a Man takes a thing in his hand, and says, *This*, if a *Staff*, he means, *This Staff*; if a *Stone*, he means, *This Stone*. And so, when our Saviour took Bread in his hand,

hand, and said, *This*, I conceive, according to the literal sense, he means, *This Bread is my Body*; how can I conceive otherwise? No, say the Papists, Christ cannot mean so, for this would Logically inter a direct contradiction; for Bread, whilst Bread, cannot be Flesh and Bones; Flesh is not Bread. To say then, *This Bread is Flesh*, is the same as to say, *This Bread is not Bread*; a flat contradiction. How, my Friends! do you stand upon your Logick-Inferences, and deny the plain, literal meaning of Christ's words, because your Logick tells you it cannot be? It seems, you are now become the unbelieving Hereticks. But how then do you understand, *This is*; What is? What doth Christ here affirm is his Body? The Papists answer, He means no real, determinate thing, but something in imagination only. The word, *This*, must here be taken as an *Individuum vagum*, that is, an imaginary Species of Bread, *in abstracto & communi*, which is a meer School-conception, that hath no other being than in the brain of Man. This *Individuum vagum* (we know not what) is Christ's Body. Good Reader, Do you understand them? I believe, no more than I do, that is, not at all. What strange Whimsies are these to enter into the heads of Men, that would pass for learned and serious, and in a matter of so great weight? Beloved, *Beware lest any man spoil you through Philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ*, Col. ii. 8. Did Christ ever instruct the Apostles concerning this your *Individuum vagum*, or of accidents of Bread, appearing without the substance of Bread? Not a tittle of it. How then should these abstruse School notions come into such men's illiterate Heads? They then must needs understand our Saviour, according to the measure of their capacity. Wherefore when our Saviour took Bread in his hand, shewed it them, and said, *This is my Body*; they having no notion of *Individuum vagum*, nor of accidents

accidents of Bread hanging in the Air, without the substance of Bread to support them, (things to be admired by all Men, understood by no Man, nor believed without express, plain, and divine revelation, which they had not,) they must needs understand this Bread, real Bread. And all Men understanding, that Bread could not be our Saviour's real, carnal Body, when our Saviour said, *This is my Body*, they must needs understand, *This represents my Body*, their Capacity could not understand it otherwise, nor their Faith believe it otherwise, unless our Saviour had before fully instructed them; which he never did, but quite contrary, *Joh. vi.* told them, *The words that I speak unto you, they are spirit, and they are life*; surely then to be understood in a spiritual, and not a carnal sense. Had Christ said, *This Bread I will change into my Body, that in a miraculous manner it may enter in at your mouthes, and pass down into your breasts*; I hope, the Apostles then would, and we now should, by God's Grace, readily believe it. I believe Christ to be God, and can do what-ever he pleases. And I humbly conceive, Christ would have made some such necessary Paraphrase on his words, to make the Apostles and us understand his meaning; for certainly without some such divine Declaration, no Man could ever have conceived, much less have believed such a Mystery, as the Papists make of it. I am sure, what-ever we find in Scripture, relating to this Sacrament, makes against the Papists. St. Paul instructing the *Corinthians* concerning this Sacrament, had likewise a fair opportunity, yea, as I humbly conceive, I may say a necessary obligation to declare unto them this Papal hidden mystery, had he believed as they do, a real change of the Bread into Christ's Body. I say, a necessary obligation; for St. Paul, *Acts xx. 26.* expresses it to be blood-guiltiness, if he did not declare unto them all the Counsel of God; That is, all mysteries necessary.

necessary for the Salvation of their Souls: it was necessary then for St. *Paul* to declare to the *Corinthians* this great and hidden mystery, if there were any; But he declares the contrary, telling them it was Bread which they did eat; *1 Cor. xii. 26. As often as ye eat this bread*; and the Bread is eaten after the words of Consecration. If then it be Bread when we eat, there is no change at all. And I pray you, let us observe also St. *Paul's* manner of Consecration: First he tells them, *that he delivered unto them what he had received of the Lord*, to shew his fidelity in the business; then proceeds to the form of Consecrating the Bread: And when he comes to the Cup, he saith, *This Cup is the new Testament in my blood*. Mark, I pray you, He doth not say, *This Wine*, but, *This Cup*. I here ask the Papists, Is this a literal, or a figurative Speech? If literal, then the Cup is changed into the Blood, so saith the letter; Wine is not here mentioned. And if you talk of God's Power, God can as easily change the Cup into his Blood, as the Wine. The Papists then will needs have a figure in this Consecration, so we in that of the Bread; for it were absurd to take one literally, and the other figuratively. And I presume the Papists will not dare to say that St. *Paul* here prevaricated in delivering what he received from the Lord, yet St. *Paul's* words differ somewhat from Christ's; but if we take them figuratively, they are in effect the same: which plainly shews, all here is figurative. The Papists then having no Scripture expressing any substantial change of the Bread, and we having a Scripture clearly expressing that it remains Bread after Consecration; I suppose their figment of Transubstantiation is sufficiently confuted; For had we ten Scriptures declaring the same, they were of no more force than one. In Humane Evidences, many are of more weight than one, because Man may erre; God cannot.

Yet there want not other Scriptures strongly implying
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a denial of Christ's Corporal presence in the Sacrament. First, Our Saviour at the Institution of this blessed Sacrament, commands his Disciples to celebrate it in Remembrance of him: and it seems very ingruous to desire men to remember that person who is present before them. Secondly, *Acts* iii. 21. St. Peter tells us, *That the Heavens must receive Christ, until the times of restitution of all things.* And therefore we see, *Acts* vii. 56. when he was pleased to shew himself unto that blessed Martyr St. Stephen, he did not descend from Heaven, but opened the Heavens, and strengthened the eyes of Stephen to behold him at that great distance. Thirdly, *Joh.* xvi. Where our blessed Saviour discourses largely to his Disciples of going from them, and their great Sorrow caused thereby, he uses several Arguments to allay it; and in conclusion, promises to send them the Holy Ghost the Comforter, of whom they had then but a very obscure notion, and could not receive any present comfort by it: But had our Saviour promised to return again presently, and be daily in the celebration of his last Supper, (which we find was daily celebrated by the Apostles) this would doubtless have been the greatest comfort imaginable to them. Who then can doubt but that our Saviour would have given them this great comfort by telling them so, had he intended any such thing as the Papists groundlessly believe: But of this we find not one tittle. 'Tis a common saying, *Facile credimus quod volumus*, We easily believe the thing we desire. Wherefore, were there (I do not say a clear expression, but) any good intimation of that the Papists would have us believe, what Christian would not most gladly and readily catch at it, and believe it with all his heart? For sure it would be a great and daily comfort to us to go to the Altar of our blessed Saviour Jesus that died for us, there corporally present (as they believe) and
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there with *Mary Magdalen* adore him, kiss those blessed feet that were pierced for us, wash them with our tears, and receive them and his whole Body into our breasts. If it be said, All this may as well be done now by Faith: I grant, a lively Faith of this, affords great comfort to the Soul; but whilst our Soul is united to the Body, we cannot so refine and spiritualize the affections of it, but that we shall still hanker after some bodily comfort. And I verily believe the bodily part of the Papists Devotions to this Sacrament; as also to the worshipping of Saints with their Shrines, Reliques, Pictures, and such like, is a great means to gain People to their Religion. To worship God in Spirit and Truth only, though it be the only true Christian Worship, yet it is a sublime and difficult thing, and requires the Spiritual sublimation of Hearts by Grace. And this is the reason of the Jews so often and so easily falling away to the gross Idolatry of the Heathens: And in a great measure operates in like manner on the Papists. And could we find any warrant in Scripture to save our Souls with such bodily worship, I believe very few of us would be found so spiritual, as not to incline to it. Wherefore, *Let him that standeth, take heed lest he fall.*

All this while I have said nothing of their Idolatrous adoring their consecrated Wafer, which they will needs have to be Christ's real Body. But if it be not, then they themselves confess (an evident truth without their Confession) That they are as great Idolaters as any Heathens, adoring a dead Wafer for the ever-living God. And I desire them also to remember the Determination of their Council of *Constance* (mentioned before in the *Supplement*): That the intention of the Priest in Consecration of the Host, is requisite to effect their supposed Transubstantiation: wherein, if he fail, they grant that there is no substantial

stantial change in the Bread, nor any Consecration at all. Now considering how many careless, dissolute, yea and villainous Priests are amongst them; 'tis more than probable, that many of them intend not at all this business, when they are about it; and some, as I said before, in their Hearts laugh at it as a meer Mock-shew to gull the Spectators, who notwithstanding, with all reverence adore the unconsecrated Waters of those villainous Priests. All which makes their case so dangerous, that no man of any tolerable Reason or Conscience would venture, without clear Scripture warrant for it. Wherefore I beseech them to consider, that we have a plain text of Scripture against Transubstantiation, *viz.* That it is Bread which we eat in this Sacrament after the Consecration of it, besides many other Scriptures intimating the same; we have both Reason and Sense also on our side; which two latter, we are bound to follow, unless forbidden by some plain text of Scripture; which they can never shew, bringing only one figurative speech, *viz. This is my body*; which they will needs have to be literally spoken: whereas there are many more the like, which they themselves take in a figurative sense. And our Saviour's own comment upon this matter, *Joh. vi.* declares it ought to be taken spiritually and figuratively. But notwithstanding all this, put the case that we were mistaken, and they were in the right as to this, yet certainly our case is far safer than theirs; for they cannot deny that we have great probability of Scripture for us, nothing directly against us; so that we have a fair Plea to God for our belief, though erroneous: whereas they have no plea, no not one tittle of Scripture or Reason for their erroneous Sacrilegious dismembring this Holy Sacrament, flatly against Christ's Institution and Command, reiterated again by *St. Paul*: Their case then is apparently damnable. If they answer, They have the Command of their Pope and

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Church: I reply, That if their Pope and Church have power to reverse any one part of Scripture, the same power may reverse another, and another, and in sum, All. This is such high Phanaticism, as it were as great madness in us, as in them, to discourse longer with them.

But I hope they are not all so mad, and therefore I shall proceed farther to gain such, and knowing that they are great admirers of the Doctors and Fathers of the Church, especially the more ancient (though our Faith is built wholly on Scripture without them, and therefore I did not intend to make use of their Authority at all;) yet I shall here produce enough to give any moderate Papist full satisfaction, That their Transubstantiation is against the belief of the Ancient Fathers of the true Catholick Church.

First then I lay this ground: Their Transubstantiation plainly and necessarily infers Christ's Body to be really and corporally present in many thousand places at once, in all Parts of the World, where they celebrate Mass. Now if I can bring clear proof from any one eminent Father of the true Catholick Church, that Christ's Body cannot be in many distinct places at once, this Father clearly proves Transubstantiation cannot be. St. *Austin*, an eminent Bishop and Father, was always held not only Orthodox, but of great authority in the Church, cited frequently in the Papists Schools to this very day. And his great Piety and Modesty was a great cause of his great Authority; for he bore a singular Reverence and Submission to Scripture, still captivating his understanding to that; nor was ever known to begin or countenance Novelty, but always revered the Doctrine of the Primitive Church; and therefore most worthy to be hearkened to. This famous Bishop and Doctor of the Church, in his 57 Epistle to *Dardanus*, discourseth at large of this point. *An quia ubique Deus sit, hominem quoque illum qui in Deo sit, ubique diffusum dicere possumus?* Whether

or no we may affirm that God being every where; so the Man Christ being in God, is also every where, or confin'd to a certain place? So that the Man Christ cannot be affirm'd to be both in Heaven and on Earth at the same time. And in the discussion of this matter, he sets down this for a rule, *Cavendum est ne ita divinitatem adstruamus hominis, ut veritatem corporis auferamus*. We must take heed that we do not so establish the Divinity of the Man Christ, as to destroy the truth and reality of his Body, which cannot be in several places at once, nor so much as in two places at once, in Paradise, and on Earth; though his Divinity fill all places at once, and is every where, and therefore concludes thus, *Christum ubique totum presentem esse non dubites tanquam Deum, & in loco aliquo cali propter veri corporis modum*, Doubt not but that Christ is wholly present every where as God, but yet is in some certain place in Heaven, by reason of the reality of his Body. And as Saint *Austin* denies that the Body of Christ, being a real humane Body, can be in several places at once; so doth he affirm that the Body of Christ must possess a place suitable to the largeness and dimensions of the Body, with length and breadth in proportion to every limb. *Cum corpus sit aliqua substantia quantitas ejus est in magnitudine molis ejus — distantibus partibus qua simul esse non possunt, quoniam suum quaque spatium locorum tenent, minores minora, & majores majora*. A Body being a substance with quantity, this quantity consists in the bulk of it, with parts distant one from the other, and not confusedly all together, but each one possesseth a proper place to it self, the lesser parts a lesser space, the greater a greater, because *amplior est quantitas in amplioribus partibus, brevior in brevioribus, & in nulla parte tanta quanta per totum*. Because the quantity of the longer parts is longer, of the shorter parts shorter; so that the bigness of the whole must needs exceed the bigness of any part, and

and consequently the space which the whole Body possesseth, must needs be greater than the space of any one part. *Spatia locorum tolle corporibus, nusquam erunt, & quae nusquam erunt, nec erunt.* The proportion and bigness of space is so necessary to the proportion and bigness of a Body with its parts; that if you take away this just space from Bodies, they cannot be said to be in any place, and to say a Body is not in any place, is in effect to say it is not at all. Now you must understand that all this discourse of Saint *Austin* in this place is concerning immortal Bodies, and even Christ's Body now glorious in Heaven. For the Question which *Dardanus* made, and to which Saint *Austin* answers, was concerning the being of Christ's Body now immortal; Whether that could be in several places at once, or is confin'd to one certain place? And to shew that Saint *Austin* thus understands this Question, his words declare, saying, *Nam ipsum immortale corpus minus est in parte quam in toto, &c.* For that immortal Body is less in a part than in the whole, &c. and gives his reason. *Cum corpus sit aliqua substantia, &c.* as before.

I shall endeavour to make all this a little plainer to lower Capacities. The difference between a Body and a Spirit is this; A Body possesses a space according to the quantity and bigness of the Body, each part of the Body filling a space suitable to the proportion of it. A Body of five foot long and a foot broad, takes up the room of five foot in length, and a foot in breadth, and cannot be contain'd in a less space, each limb of this Body filling its proper place, the Head in one place, the Arm in another, the Leg in another, and so the rest; so that two Bodies can't be in the same place, nor two parts of the same Body in one place. But a Body having many hollow parts in it, as the Belly and the Head, and in the most fleshy parts, as in the Thigh, there

there is some hollownes, and porous parts in the flesh; so that these parts may be crusht into some-what a lesser space, and thus the Thigh of eighteen inches about, may be squeez'd into a compals of fourteen or fifteen; and so the length of a Body may be crusht some-what shorter. But when a Body is so crusht together, as all the hollow and porous parts are quite filled, touch and press one upon another, then you cannot possibly contract it into a lesser space; you can't contract a Man's Body of five foot, into the space of an yearling-Child, without destroying the form of the Body; or should you chop a Man's Body all in pieces, and put them all confusely into a Sack, 'tis no more a Man's Body, but only the substance and parts which did make a Man's Body, whilst the parts were distinct, and each part possesseth its proper place. Now a Spirit is quite otherwise. An Angel hath no limited quantity or bigness, is not five nor one foot long, hath neither length nor breadth, is neither round nor square, can't be measur'd any way, hath no distinct parts of Head, Arms, Feet, and thus having no distinct parts nor dimension, doth not possess any place; one Angel, or a Hundred Angels, may be contain'd in the circle of an inch; as well as an hundred foot, all alike. If you desire me now positively to tell you, what kind of substance Angels are, and what kind of Being they have, when they descend from Heaven to us, when I know, I will tell you. We that have no knowledge of things but by our Senses, can give no distinction of Spirits, which are not at all discernable by our senses; we know what Bodies are, we see and feel that they are bigger and lesser, have distinct parts, possessing places accordingly. And so for distinction-sake of Bodies from Spirits, we call that a Body, which hath this bigness and parts, and call that a Spirit, which hath no bigness nor parts, nor possesseth any place; so we know Spirits only negatively, that they are not Bodies with parts; but

but what they are positively, or how they are, we know not at all. This being premis'd in general, we come now to Christ's Body in particular. There have been Hereticks that affirm'd, Christ had not such a Body as other Men, but a kind of aerial, celestial, spiritual Body, such as no man can well understand; but all true Christians did and do believe, that Christ, as the Scripture saith, became *flesh of our flesh, bone of our bone*, and had, in all respects, a perfect humane Body of the Virgin *Mary*, died and rose again with the same humane Body, with flesh and bones, as he himself told *Thomas*, the unbelieving Apostle, and made him feel and confess it was so: And as he was perfect Man, so was he perfect God. Now *St. Austin* gives us this Caution, We must not so establish the God-head of Christ, as to destroy his Man-hood, but acknowledge both still to continue the same, as Christ was born of the Virgin *Mary*. When he lay in the Manger as a humane Child, his God head filled both Heaven and Earth, his Body was in one certain place, his God-head in all places, and the parts of his Body were in distinct places, the Head in one, the Foot in another; had it not been thus, he had not been Man; had his Body been in several places, or the several parts of his Body in one and the same place, his Body had not been of the nature of our Bodies, which cannot be in several places at once, nor the several parts of our Body in the same place. So that if we affirm, That Christ being God, his Body can be in several places at once, and all the parts of his Body in one and the same place, by the power of his God-head, we magnifie indeed his God-head; but, as *St. Austin* saith, we totally destroy his Manhood, we make his Body to be no more a Humane Body of space and parts; but a kind of Spiritual Body, as those Hereticks affirm'd. Wherefore if we will be of the Catholick Faith, we must acknowledge Christ to be perfect Man, to have such a Humane Body as we have, which cannot be
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in two places at once, in Heaven and on Earth, nor the head in the same place where the foot. This was Saint *Austin's* Faith, and doubtless the Catholick Faith in his days; he being acknowledged by all of his days, and ever since, a prime Doctor of the Catholick Faith.

Notwithstanding all that hath been said, I grant, and sure Saint *Austin* would have granted, That as Christ by the miraculous power of his God-head, fed five thousand men with five loaves and two fishes, either extending the parts of those loaves into five thousand parcels, or multiplying the loaves; so God can take any humane Body and extend out the parts of that Body as wide as all the whole Earth, or contract all the parts of that Body into the space of a pin's head or point, or can multiply that Body into a million of Bodies; but then that so enlarged or contracted, becomes a great or little Monster, is no more a Humane Body; multiplied, becomes many Bodies, is no more one Body. And so God can do with Christ's Body: but then multiplied in several places, there are many Christ's, lo, here Christ, and there Christ; if so enlarged or contracted, then a Monster-Christ, no Man-Christ; which were horrid to affirm. We deny nothing to God's Power, that is not a Sin or a Contradiction, which are the effects of weakness not of Power; but supposing Christ to be as the Catholick Church believes, but one Christ, and him a perfect Man, with a perfect Humane Body, 'tis a contradiction to say there is but one Christ, and there are many Christ's, here Christ, and there Christ; to say he hath a perfect Humane Body, possessing the proportionable place of a Humane Body, and that he hath a Body, not possessing the proportionable place of a Humane Body, but is extended in proportion as big as the whole Earth, or contracted into the proportion of a pin's head; these are contradictions and weaknesses, and therefore we deny them to God as Saint *Austin* did.

Let any one now consider how it is possible for Saint *Austin* to be of the Papist-Faith concerning the corporal presence of Christ in the Sacrament, believing Christ to be in so many thousand places at once bodily present, as they have consecrated Wafers all their Church over; or that Christ's Body should be wholly contain'd within the compass of a little Wafer, and in every parcel of such a Wafer, divided into an hundred parts. Whereas Saint *Austin* believed, that Christ's Body continuing a real Humane Body (as all knowing Christians profess) could not be in two places at once, in Heaven, and on Earth; and that a real Body cannot be in a less place than the quantity and magnitude of that Body requires, allotting a distinct several space to each part and limb whatsoever. Wherefore I cannot but conclude, that Saint *Austin* was of the same Faith with the Catholick Church of his time, and that the Papists are of a very different Faith from him and them.

I know full well that the Papists do alledge another place of Saint *Austin's*, where he seems to speak somewhat in conformity to their Faith, as in his Explication or Paraphrase on the Thirty third *Psalme*. Where discoursing of those words, *Ferebatur manibus suis*, He was carried in his own hands: He applies those words unto Christ, saying, That they could not be literally meant of any body else, because Christ only bare himself in his own hands, when he deliver'd with his own hands his Body in the Sacrament to his Disciples. To this I could answer, That if St. *Austin* doth here seem to contradict what he had proved before, it follows from hence, that we cannot take the authority of any Father for our Faith; because this learned and eminent Father, as well as many others, seems to contradict himself. But I will not make so injurious an answer to so worthy a Father of the Church, for in truth he doth not here contradict in the least what he said before, as I shall now make appear.

appear. Saint *Austin* in his Epistle to *Dardanus*, doth professedly discourse the point in a Doctrinal way, and doth not only give his Opinion, but the reasons that so enforce it, as that it can't be otherwise; But it is quite another thing to discourse by way of Paraphrase, as Saint *Austin* doth on that Psalm, we may well affirm that he used the common paraphrastical liberty, which is very frequent among the Fathers, especially the more ancient, and chiefly in *Origen*, whom I may well call the *origin* of such Libertin discourse; that great luxuriant Wit, making flourishes upon every word, often used Expressions too too light for the weighty sense of Holy Scripture; but his great Wit and Learning having obtain'd great reverence, these things passed pardonable in him, and became too much imitated by succeeding Doctors: And therefore 'tis no wonder that Saint *Austin*, not much unlike him in luxuriancy of Wit, was somewhat like him in the way of Allegories and Paraphrases; wherein men do not so much intend the clear positive Doctrine, as flourishing circumlocutions and variety of Phantries. But we may the better excuse Saint *Austin* in this, if we take in Saint *Austin's* rule; That it is no strange thing or false thing to affirm that of the signs which belong to the thing signified, as he exemplifies in our Saviour himself. *Non dubitavit dicere, hoc est corpus meum, cum signum daret corporis sui.* Our Saviour doubted not to affirm to his Disciples, and say, *This is my Body*, when he gave unto them the sign of his Body, which was the Bread he blessed, brake, and gave unto them: And so St. *Austin* doubted not to affirm and say, That Christ bare his Body in his own hands, when he bare Bread which was the sign of his Body. And so those words, He was carried in his own hands, may be said to be literally verified of our Saviour, *secundum quendam modum*, after a certain manner (the Phrase St. *Austin* useth upon this very subject in another place) not literally in the exact sense.

fence. And the meaning is only this, These words, *He was carried in his own hands*, cannot be so properly, or so literally understood of *David*, or any other man, as of *Christ*: for *David* in no fence can be said to carry himself in his own hands; our Saviour may, because he carried Bread, the sign of his Body, in his own hands. And now for the clear conviction of the Papists; and for the full satisfaction of every impartial man; It is evident Saint *Austin* himself doth in this very place plainly declare, He meant no otherwise than I have exprest him: For after he had discoursed much of this business, he concludes thus, *Ipsē se portabat quodammodo, cum diceret, Hoc est corpus meum*. He bare himself in his own hands, after a certain manner, when he said, *This is my Body*: which, as I said, plainly shews he meant not, our Saviour did really carry himself in his hands; but, as he saith, *Quodammodo*, after a certain manner; which *Quodammodo* had been very improper, had our Saviour really carried himself in his own hands. But put the case Saint *Austin* had not here added this word *Quodammodo*, after a certain manner, yet any man that is the least versed in matters of Learning, will certainly be far more moved in his Opinion. by what Saint *Austin* Doctrinally and Demonstratively affirms, than by what he Paraphrastically discourses, which is the slightest way of discoursing in the world. I will not here urge against the Papists that place of St. *Austin* I mentioned but now, That *Christ* doubted not to say to his Disciples, *This is my Body*, when he gave them the sign of his Body; because he doth not there purposely dispute this business, but brings in that occasionally, to prove somewhat else: Yet from hence it is apparent enough that Saint *Austin* understood the Bread in the Lords Supper to be only a sign of *Christ's* Body, and not his real Body, as the Papists believe. But I return to the business in hand.

There is a passage in Scripture, usually objected against this

this Argument of St. *Austin's*, That our Saviour came into the Room where his Disciples were, the doors being shut : Which seems to imply, That a glorified Body doth not require such spaces and dimensions of place as mortal Bodies ; because our Saviour's Body entred the Room , passing through the material Body of Stone, Wood, or the like, as they would have it. This Objection is easily answered, That no Man is able to affirm, How our Saviour's Body entred the Room, it being not expressed in Scripture : but this is clear, That our Saviour might divide the Walls, or Doors, or Roof, or Floor, and so make way for his Body to enter, and yet his Disciples not perceive it. As our Saviour passed through the midst of the *Jews*, and they perceived it not, when they carried him to the brow of the Hill, to cast him down headlong ; no Man supposes from hence, That our Saviour passed through the Bodies of the *Jews*, but by them unseen. Wherefore it not being declared in Scripture, how he entred, how can any Argument be drawn from hence, of our Saviour's Body passing through other Bodies ? and consequently, how doth this confute or weaken St. *Austin's* Argument ? Certainly not at all.

I will set down one passage more of another memorable Father and Bishop, *Theodoret*, who disputing with an Heretic named *Eranistes*, that denied our Saviour to have a real, humane, substantial Body, after his Resurrection, and affirmed, That his Humanity was wholly swallowed up in the Divinity. *Theodoret*, arguing against him, *Dial. 2. Ch. 24.* affirmeth, That as the Bread, after the consecration in the Lord's Supper, is not changed in form and substance, but remains the very same which it was before Consecration ; so our Saviour's Body, after the Resurrection, remains the very same both in form and substance as it was before. Which words are as plain in themselves, and as flatly contrary to the present *Romish* belief, as any Man can express. What

I have here produced out of these two Fathers, is found in those Books of theirs, which the Papists themselves allow to be their own authentick Writings; not out of any controverted Books, as the Papists often do cite many things out of spurious Books, which bear only the Name of Fathers, but are not their own genuine Writings, and acknowledged by *Bellarmino*, and other learned Papists, to be supposititious.

And now, I desire the Papists, first, to produce any one cotemporary or later Father or Doctor of the Church, that condemns *St. Austin's* or *Theodore's* Opinion or Arguments in this Matter; and what they wrote, was published to all the Church. Certainly then, if they had published this flatly contrary to the received Opinion of the Church, some, or rather many, would have reprov'd them, but none ever did, ancient or later. Assuredly then the Church did not believe Transubstantiation; for that expressly declares the substance of Bread to be changed, and also necessarily infers, That Christ's Body is in many places at once, and that his whole Body is contained within the compass of a little Wafer; all which *St. Austin* flatly denies. It is most evident, that *St. Austin* and the Church then believed directly contrary to what the Papist-Church now believes. And I farther desire the Papists to consider, That what I have set down out of *St. Austin*, is not a Sentence fallen from him, as it were by chance, but a serious Affirmation, in Answer to a Question concerning this very Matter; and the thing not only barely affirmed, but proved by many convincing Arguments.

Secondly, I desire the Papists to produce any one Father or Doctor of the Catholick Church, within four (I may say five, or six, or more,) hundred years after Christ, that by way of Doctrine, and in a continued Discourse, plainly affirms, That the substance of Bread is changed into Christ's Body,

Body or any accidents of Bread hanging in the Air, without real Bread to support them, as their subtil, fanciful Schoolmen now talk; or that Christ's real Body can be in many distinct places at once, or that his whole Body can be contained within the compass of an inch, as it is now believed by the Papists. And had the ancient Church believed such strange, mystical things of this blessed Sacrament, as the *Romanists* now do, who can doubt, but some one or other of the many famous Writers in those days, would have somewhere explicated and declared the same. But I must desire the Papists not to obtrude unto us *Cyril's Catecheses Mystagogica*, nor any other suspected book, but such ancient Fathers as are approved of both sides; there are enough of them to decide this matter.

I know full well, that some of the ancient Fathers, have, in their Rhetorical Discourses, expressions, that carry some colour for them, and as many for us; which truly I value not much on either side, for a very good Reason which *Valentia* the Jesuit gives, (being urged with some Arguments out of the Fathers against himself concerning Transubstantiation,) That before this Question of the Sacrament was agitated, 'tis no wonder, if some of the Fathers, *minus considerate & recte hac de re senserint & scripserint*, did not so considerably think and write of this Matter, but took great liberty of speech, not fore-seeing the ill use would be made of it. And therefore to stir up the People's Devotion to the Sacrament, which was fallen much from the primitive zeal, to great coldness, they used high, Rhetorical expressions, such as the Papists themselves will not allow of, in a literal sense: As when *Chrysostome* telleth the People, That their Teeth are fixed in the Flesh of Christ, their Tongues bloudied with his Bloud, and that the Assembly of the People was made red by the same: which strange expressions, in the Papists behalf, and some other as much against them,

Bellarmino

Bellarmino is forced to excuse by a Rhetorical *Hyperbole*, but are really inexcusable. And if the Papists will not go home with us, to the uttermost of their expressions, why should we be bound to foot it just according to their measures; here to move, there to stop, just as they please to lead the Dance. And I shall make this further Use of *Valentia's* and *Bellarmino's* Sayings, That if the ancient Fathers did write so inconsiderately of our Matters in Controversie, how is it possible for any Man to settle his Conscience, and build his Faith upon the Writings of the Fathers, they having so many Sayings so contrary one to the other? And still I pray you remember, That not one of them writes directly of this Subject. All which will force us to adhere close to that only true and safe Foundation of our Faith, the Word of God, who is one and the same to day and for ever. I have written all this, to give some satisfaction to those Papists, who are so inclined to hearken to the Fathers, whom by *St. Austin's* Rule, we are to believe no farther, than they can prove what they affirm from Scripture.

Having, as I humbly conceive, fully answered the Papist's Pretence from Scripture, for their Transubstantiation; I shall now very briefly answer two or three Scriptures more, which they likewise pretend, for some other Errours. For Purgatory, that of *1 Cor. iii.* where there is mention of trying Men's Works by fire, and saving by fire, &c. which relates no more to their Purgatory-fire, than to a fire swilling a Hog, as appears most evidently by the Subject Matter in hand. Saint *Paul* discourses there of his own and *Apollo's* Preaching the Gospel, and building up the *Corinthians* in the Faith, whereof Christ is the only Foundation. You must remember, that *Apollo* was a Jew, mighty in the Scripture, as 'tis said, *Acts 18.* but converted to the Christian Faith, mightily convinced the Jews, proving that Jesus was Christ; yet, it seems, did somewhat adhere to the Jewish Cere-

Ceremonies, and, as I humbly conceive, did thereby cause some Divisions among the *Corinthians*, which St. *Paul* doth there gently hint, not willing to disgust a new Beginner, yet a great Labourer in the Gospel. For there Saint *Paul* accuses the *Corinthians* of Divisions, some crying, *I am of Paul*; others, *I am of Apollo*: That is, I am with *Paul*, against *Jewish*, superstitious Ceremonies; I am with *Apollo*, for them. Now Saint *Paul*, desirous to unite all in Christ, tells them, that neither *Paul* nor *Apollo* was any thing, but Christ must be all in all; for he is the only Foundation; and all Doctrines to be preached, must be built on him, and all tend to Edification in the Spirit, as Christ told the *Samaritan* Woman, that we are no more to worship God, either at *Samaria*, or at *Jerusalem*, that is, we are not to worship God, either after the *Samaritan*, or after the *Jewish* Customs and Ceremonies, (which St. *Paul* here calls *Wood, Hay, Stubble*,) but only in Spirit, and in Truth, which he calls *Gold, Silver, precious Stones*: All those external, carnal Ceremonies were to be quite abolished, not to be re-built again on Christ, (as the *Romanists* do, yea, and re-build on Christ some of the old *Roman* Heathen Superstitions also, as I formerly shewed you,) for in the fiery Trial at the Judgment-day, the Fire should try every Man's work; that is, every Man should give a severe account of what he had built, what Doctrine he had preached; if pure, spiritual Doctrine, that like Gold, Silver, precious Stones, would endure the fiery-Trial of that day, remain and be rewarded; But if Superstitious ceremonial Doctrine, that like Wood, Hay, Stubble, would not endure the fiery-Trial, but would be burnt, and the Builder thereof would lose his labour and reward; but because he kept the Foundation, Christ, and was found in the principal parts of the Faith, he should be saved, yet so As by Fire; he should pass a severe examination and check for building such gross, carnal stuff upon so pure and spiritual a foundation:

foundation: Which little particle, *As*, like a small spark, sets on fire and burns down to the ground all that stubble-building of Papal Purgatory: for no man is so ignorant, but knows that this Particle *As*, always denotes a similitude, a likeness to the thing named; and how absurd were it to say, *Fire is like Fire*? St. *Peter* in his first Epist. *Cb. 4. v. 12.* writes, *Beloved, think it not strange concerning the fiery-trial, which is to try you, as though some strange thing happened unto you*: Had they taken this, as the Papists do, for real Fire, they would have thought it strange indeed. This Phrase of *Fiery-Trial*, is so familiar in Scripture, that no man can without wilfulness mistake it; especially here, where the whole discourse all along is figurative. Is not Foundation, Building, Gold, Silver, precious Stones, Wood, Hay, Stubble, all figurative, not one of them literally spoken? Yet forsooth, this one word *Fire* alone must be taken literally. I pray you then take Wood, Hay, Stubble also literally along with you into your Purgatory-Fire, it will make such a blaze about your ears, as that the Pope with all his Holy Water and *Agnus Dei's* will not be able to quench it. Really these are strange Men, that will thus abuse Scripture to delude poor silly people; unless they repent, they will doubtless meet with a far worse Fire, than that their invented Purgatory-Fire, not *As* Fire, but a real and eternal Fire; from which, Good Lord deliver them.

In like manner they abuse another Text in St. *James, Ch. 5. v. 14.* where he speaks of one of the miraculous gifts given to the Elders of the Church and Preachers of the Gospel in those days, to anoint the Sick with oyl, and so cure them. This the Papists obtrude to poor ignorant Souls for their extream Unction, which they administer to Sick persons, not for their Recovery, but when they are past all hopes of Recovery, as a Sacrament, to confer the grace of Faith, and to strengthen them then for their departure out of this world;

world; as different from the Scripture meaning, as the Sun rising from Sun-setting, Life from Death. And just so they abuse v. 16, *Confess your faults one to another*; for their Auricular Confession to their Priests: which is a meer Exhortation to mutual and charitable Reconciliation of all Christians one to another, by the Offenders confessing and acknowledging the wrong they have done to their Neighbour, and then both Parties praying for one another, as all good Christians ought to do: for doubtless all men are bound in Conscience as well to acknowledge and confess their faults to the party injured, as to pray for him: And this St. James exhorts all Christians to do.

You see now what strange deluding Persons these Popish Priests are, who, if they find but one word in Scripture that agrees with one word of their superstitious practice, they pop this into the ears of silly people, and drive it in with a Mallet, yet quite contrary to the meaning of that Text from whence they took it, which they cannot be so ignorant but to see. To whom, therefore, I cannot but say as the Angel did to Satan, The Lord rebuke them. Yet I shall not cease to pray to the Lord also for their Conversion; for which, while there is life, there is hope. I conclude then as blessed St. Stephen did for his Persecutors, *Lord lay not this Sin to their charge.*

Glory be to God on high, and on Earth Peace, Good Will towards Men. *Amen.*

FINIS.

Three Books written by the Right Reverend Father in
God, Herbert Lord Bishop of Hereford.

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